The Garlande of Godlie Flowers.

Bewrifully abouned as most freshly they flourish in the Gardesires of right farthfull Christian Writers.

Peeldying footh a very comfortable famous to y afflicted.

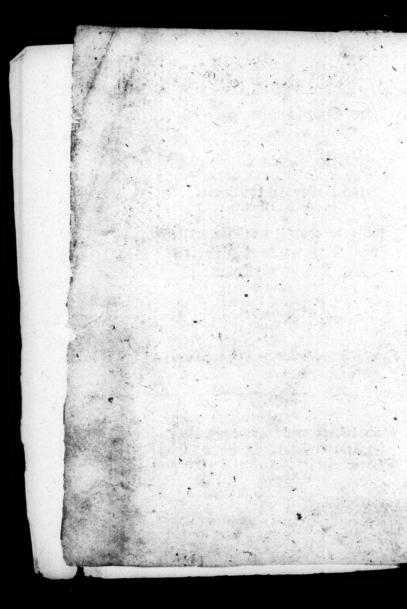
Soule, whereby her is falfity transpared with y merciful throne of the matte.

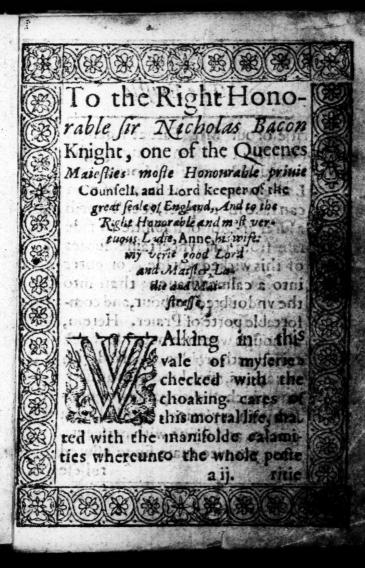
Soo.

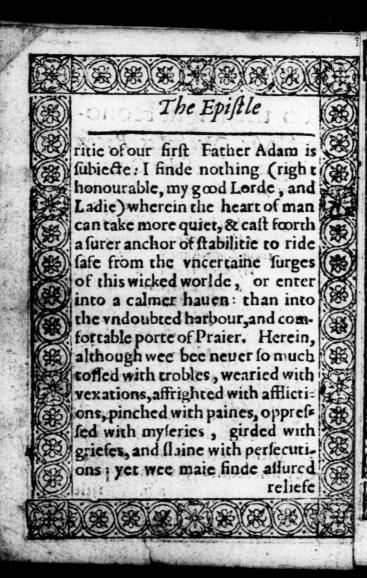
Carefully collected & diligenties dis

By. Tho. Trynne. Gentleman. 1574.

Thill take it on my thoulder a as a garland bind it shout my head Tob. ii Imprinted at London by William How.







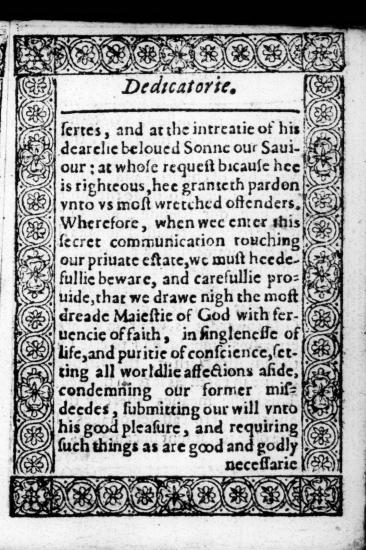
Dedicatorie-

relecfe, certaine fuccour, constant comforce, speedie helpe, and vn; doubted deliveraunce . And no maruell. For although it lome: time so vnhappilie fall ont, that cuen the most expert and wifest mariners, when they have attained the roade after boitteraus flormes on the open fea, thinking themselues then past all daunger, are notwithstanding cast away in the hauen: yet in the middest of our miseries, and verie depth of our dangers, if we turne about the helme of our contemplations, & arrive once within this roaderwe ncede to feare no foule weather. we weigh no shipwracke, we dread

no drowning. The flitting of our barke, may aptly represent our distracted conscience, the cable thereof our fayth, the anchor truit of good workes fast lin ked to the same, the anchorage is Christ our saulour : on whome if our cable doe strike, and our anchortake holde, the grounde neuer faileth vs. for it is a firme rocke, the holde yeeldeth not at the rage of the wind nor weather, for it is not setled vpon the sande. In such like fort, it pleased sometime our Sweere Saujour, the dis uine wisedome of God the Father, by groffe and bafe tearme to figure himselfe, the better to bee

conceived by our blinded vnderstanding : that knowing the nature & disposition of the thing, we might likewise in all our troubles and afflictions, staie, and repose our selues on him, being thereto more willing continuallie than wee readie, and rather inui ting vs, than wee feeking for him. Vnto whom the neerest and one. lie waie of attaining fince we are taught by facred letters, and by the verie mouthe of the livinge God, that it must bee through the benefite of a moste constant and lively faith, springing from the in fallible trueth of God in his pro miles made vnto mankinde, fince 2.111].

the revolte of Adam, through his Patriarches, Prophets, and prechers, and fithence that also through his vindoubted Sonne Christ our Sauior, God and man: wee may not presume to the prefence of the Almightie, there to fue for grace, or release of the loathsome burthen of our transgreffions, or take holde on his comfortable couenantes drawne betweene his Maiestie and vs.vn= till we have completlie, and at all pointes armed our selues with an ardent defire to crave, and an affu red hope to receive. Not for our owne fakes or demerites, nor at our alonelie sute, but for the de-



necessarie not onlie for our owne peculiar degree, but for all the world, prejudiciall to none, full of hope, full of charitie: and so shall wee bee affured to finde the most Mightie our friende, and our praier to be effectuall. Then shall we feele immediately a wonderfull operation of the holie Ghost within our heartes, affuring vs of the great, and tender mercie of God towardes vs, wherein we are estscones emboldened to crie vn to him, Abba father, thy will bee doone in earth as it is in heaven. This is the meanes whereby the auncient heroicall personages of the olde testament became, as it

were, familiar with God. For by this hee was felt in a combate of wreftling all night, feene in the burning bush, heard in a calme after a windie tempest, and dailie communed withall in the mount. By faithfull praier God preserueth the righteous in the true waie, bringeth backe such as goe aftray, ftaieth vp those that ftand, helpeth vp fuch as fall, comforteth the weake conscience, lighteneth the forrowfull hart, cheereth the heavie minde, refresheth the laden spirit, ereceth the afflicted foule from the deepe dungeon of blacke desperation, and crowneth him with immortalitie. neede

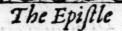
neede not in this place to call now to recorde the prinie experiments, and triall herein of manie other men, fince that I my poore felfe, for the short time that God hath ledde forth my daies in this life, have most sharpelie tasted the fower of the one, and most comfortablie tried the sweete of the other. Not that I have beene a great eie sore vnto Fortune, as wee dailie fee there bee diners, as by her greeuouslie enuied at, affaulted, beaten, cast downe, troden vnder fote, spurned about, driven to dust, consumed to no: thing, for I never possessed the occasion of anie such storming calu-

casualties. Yet in my slender boat hath shee shipped her bitter oare, shee hath blowne a contrarie gale in my hoiled fale, the hath fouled my lugar with falte, and leafoned my sweete syrrop with vnpleasant Aloes : the hath frowned vponmy felicitie, and don hir best to bring me to naught, and now the triumpheth for the victorie, whereto I must of force have yeelded, had I not sustained my selfe onelie with this most worthie benefite, where by I have bin sufficientlie instruc= ted, howe to esteeme the frows nings, or fawninges of this wicked worlde. As for the vse of praier, it is expedient in our youth, and

necessarie in our oldeage, and meete at all times, and for all estates. By this the poore wret ches doo tolerate their need, and the riche obtaine power to enoie their wealth. Both the prince and the subject, whatsoever bee the puissance of the one, or the condition of the other, have continuall neede of recourse vnto praier : whereby they become humble futers to the omnipotent GOD in respecte of their imper fections and vnrighteousnesse, wherein hee hath included the fonnes of men, as witnesseth S. John, 'faying : If wee faie that wee haue no sinne, wee deceme our felues,

Dedicatorie.

and there is no truth in vs. And lob likewise speaketh of all men in his owne person: If I will instifie my selfe, mine owne mouthe shall condemne mee. If I will be a perfect man, God shall prooue mee a wicked dooer: and also in another place, he fitlie laieth foorth the myseries of our nature, where hee faith: Man that is borne of a woman hash bus a short date of life, and is replenished with manie miseries. The secret assaults whereof, when they shall, as daily they doe, with remorfe of conscience, withdrawe your honoura ble personages a while from the accustomable conversation in ordinarie affaires, priuatelie to pro



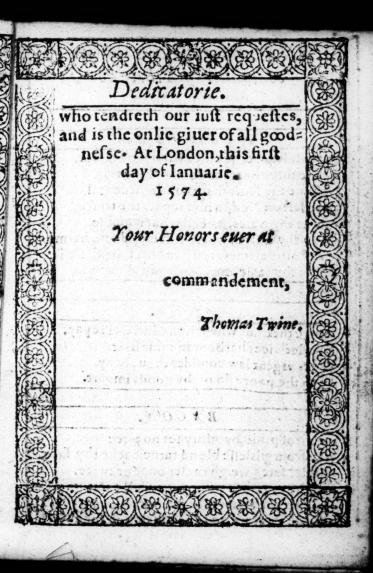
felse your guilt, and hartilie to humble your sclues before the maiestie of God, with feruent affection in lowlie praier:if you shal take into your handes this little booke, which I have tearmed a Garland, eftiones lelecting some one or two Flowers therein conteined, as occasion shall serue from your profounder medita= tions, I doe not distrust, but that happilie your Honours may conceiue some such sootnesse of sauour therein, as shall not offende your sense, much lesse the Maie= ttie of God. As to the good liking of the one, and the glorie of the other, I have bin fo bolde to em ploy

ploy the small travel of gathering thele tewe Flowers into order of your Honourable names, and to offer them vnto you knitting them vp in one Garland, which conteineth as manie pleasaunt Flowers as there are Letters in your magnificall names, and expressing thereby, as was mine endeuour, the absolute circle of commendable graces and vertues, apparent to the worlde, iointlie couched in your righte Honourable persons. A moste certaine prefident whereof may bee, in that the one of you is by our moste prudent Prince, doubilesse, at the legret motion

of GOD, raised ynto such highnessein Honour, as being made match with the best, inferiour to none, Incede feeke for no further occasions of commendati. on, or auncient titles of worship or Honour : the grave speeche giuing cuident token of the profounde wisedome: and the graie head, of the ripe discretion: and the filuered hayres, of the golden witte: and the Honourable olde age, of the vertuous forepassed life : and the stoare of yeeres, of the great and woonderfull blessing of the most highe and mightie GOD. On the other fide beautified with a come

lie and louing Ladie: blessed with a fober and modefte matrone: the offpring of an excellent progenic: neece to right worthipfull auncestors: daughter to a worthie knight : schollor to a famous Schoolemaister : learned rarelie for hir fexe : fifter to a right Honourable Ladie, mother of much hoped impes: Aunte to a peerelesse countelse, wife to a Noble Counseller, Ladie of a godlie familie, subject to a gratious Prince : an alsured rampire to the vertuous and learned; an earnest professour of the auncis ent and vadoubted Religion: a true worthipper of the Almigha b.ii.

tie GOD, in all finglenesse of life, and obedience towarde his Maielty. Vnto whole good pleas fure, for the prolonging and con tinuance of both your defired lines, to bee lead foorth with ins creale of godlie honour, and all other vertues and Christian delightes appertaining to the fame, by meanes whereof the race of this transitorie pilgris mage may bee made lefte arkes fome to the bodie, or prejudis ciall to the foule : as by duetic I am bounde, fo doe I not furcease daielie to begge in my prais ers, the effecte whereof moste humblie I beseech him to graunt,



XVII, who telome lettons,

NICHOLAS.

o worldly pelfe feethee from God do cal, neline thine hears to do the thing is inftonfirme thy faith that thou do neuer fal, olde fast on God, in him repose the trust. beferve thy waies, amend what is amide.

By up thy wealth where rust may do no harme, nende thy crimes while vacant time there is, ubmit thy cause unto Gods mighty arme.

ANNE.

N euer let vices harbour in thine hart.
N eedes vrgent law confider thou alway.
E keto the poore do of thy goods impart.

BACON.

B cware of pride, by glory fet no price.

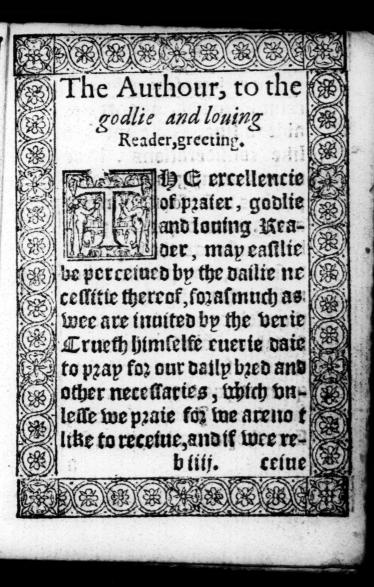
A way from giltlesse blood turne backe thy face.

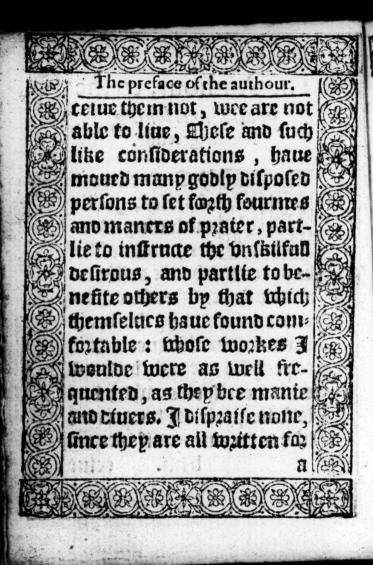
C onsider sutes, weigh causes once or twice.

O pen thy mouth in widowes wosull case.

N othing from praier let thee once disseuer.

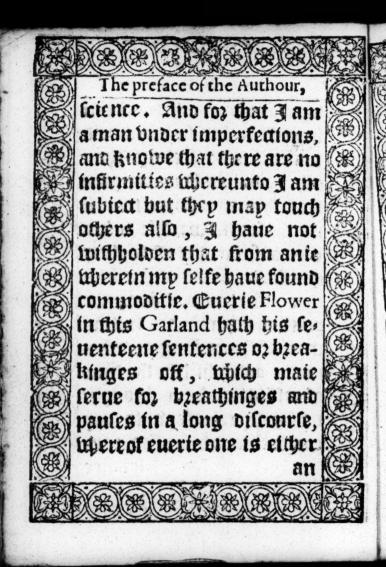
Ensue this lore, and thou shalt live for cuer.

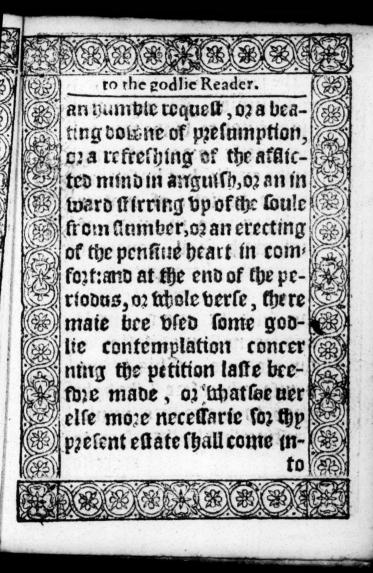




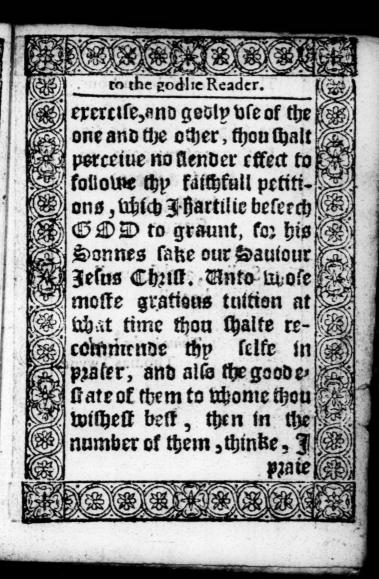
to the godlie Reader.

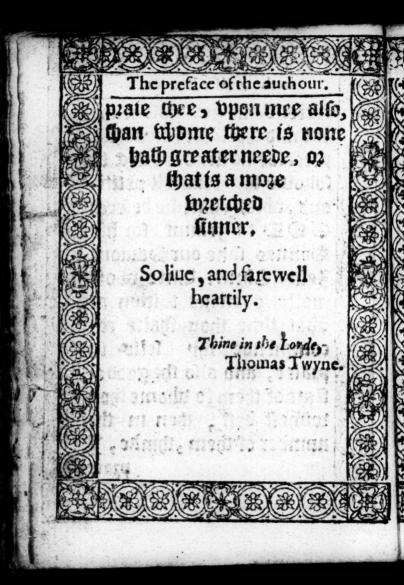
a good intent. But as I am fure there bee some penned with a better feeling than other, fo woolde & beeglad that this my poose travell might feeme worthie to bee bled of lome, I truft to their comfort. Di this I affure thee, what ever it bee, the petitions therein are such as my felfe have long accustomed, and which in the time of afficien have brought no fmail releefe onto mp carefull and diffrested conscience (A





The preface of the Authour, to thy minde. For my mesning is not to binde thee to the precise order of my woods onelie, but by fetting dolvine varietie of matter to bring thee in minde of that with that concerne thre most, whereuppon thou maiest owell and occupie thy felfe in more ample and earnest meditation at thy pleasure. This is my denile aberefore Ithought ! good to make thee valuie. trusting that by the discrecte erercise





THE GARLAND of Godlie Flowers.

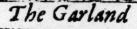
N

Mot with fernice vnto the eie, as men pleasers: but as the ser uants of Christ, doe ye the will of God from the heart, with good will serving the Lord, and not men. Ephe. 6. verse.

The first Flower



Dthing there is that casteth mankinge more orthough officiality father,



than sinne: nothing that advanceth him so high in thy favour, as faithfull repentance: the beautie of the one is so pleasaunt in the sight of thy Maiesty, that it blotteth out quite the blemishes of the other.

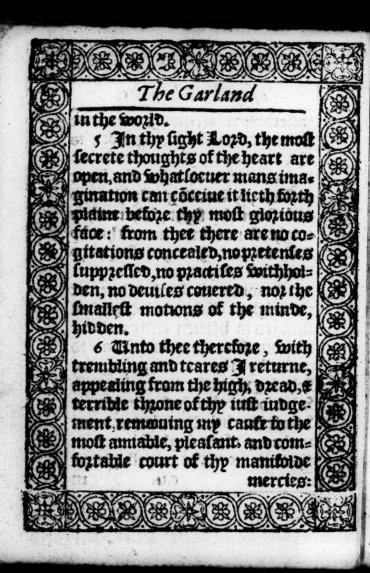
am a milerable mortali creature. I must needes confesse, that I have all maner of waies transgressed thy most distinct commandements in the due observation whereof, there consisteth life and welfare but one soule, and by the breach and viosation thereof, nothing else but the severe sentence of finali damanation,

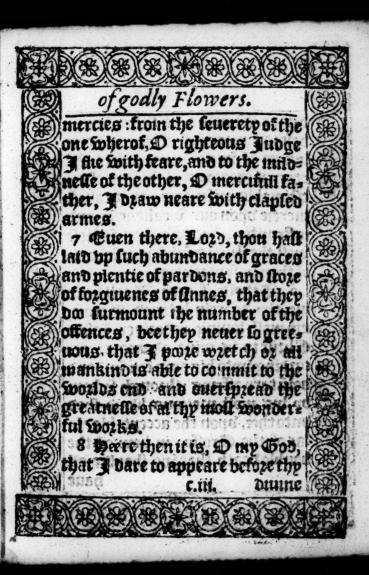
3 Therefoze I cannot tel, molt mifera

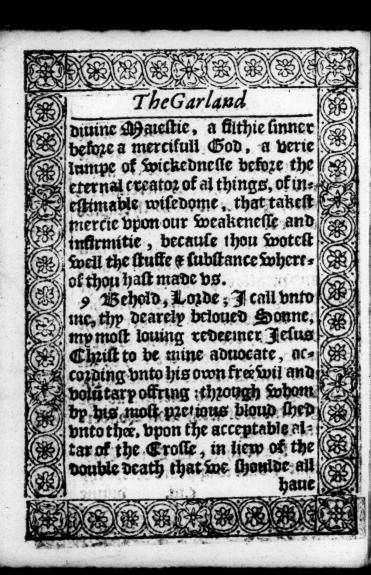
of godly Flowers.

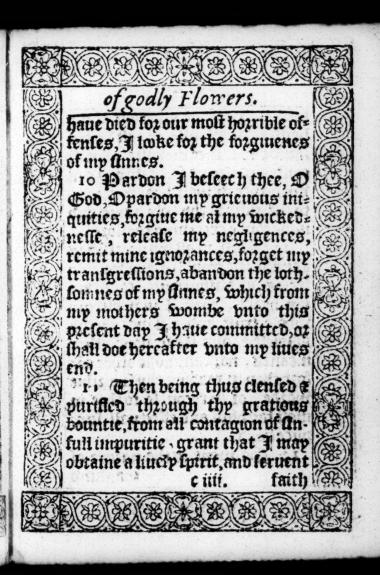
milerable wherehas I am, howe I hould e prelume to approch to the for mercie, I dare not theme my lette before thee, but if it were possible, I would gladly hinemy lette from thy fight, where thou mightest not since mee, that by such meanes I might escape the dreadfull indgement.

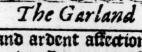
4 Howbeit, D Lorde, thou art the mightie God, to whome all thinges in heaven and earth are knowne fince they were framed onclie by thy cunning fingers, whose greatnesse comprehendeth whatsomer thou hast created, a whose cies beholde what is done in the top of the highest, and in the bottome of the deepest places.







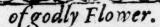




faith and ardent affection at thy hands, incessantly to cast by my minde but thee in most earnest contemplation. A stedfastly to call byon thee in most hearty praier, to the glory of thy holy name, and mine owne exceeding comfort.

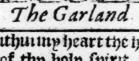
advertities, troubles, greefes, misteries, and afflictions, confirme my heart, that I may put my subole trust and afflictions in thy Maiestie, and seeke none other meanes, not take none other costot, then in reading thy sweethie suche, or in recourse to thee in most faithfull and essecualt supplications.

13 So prone is the nature of



mankinde buto euil, that almost there is none to be found, Lozde, that liveth in thy lawes, or shew eth in his conversation that hee standeth in dreads of thy power. Who is afraide to offende thee, or who is afraide to offende thee, or who refraineth to biaspheme thy holy name, or seketh to make subject the slesh to the spirit, or to but die the unreasonable sulfs of this carnall sensualty, making them captivate buto the mind.

the frailtie of our corruptible na ture, & the incessant suggestions of Sathan our auncient enemie, I feele in my selfe any faint nesse or failing of ceruencie, in calling continuity byon the kindle thou then

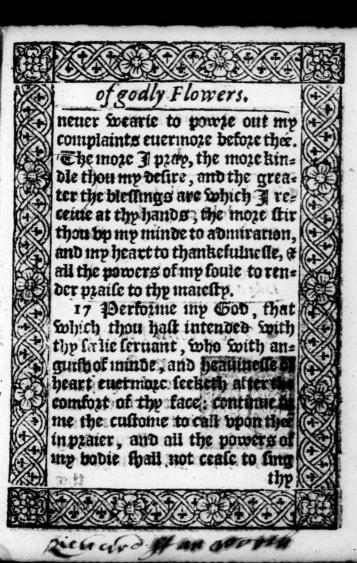


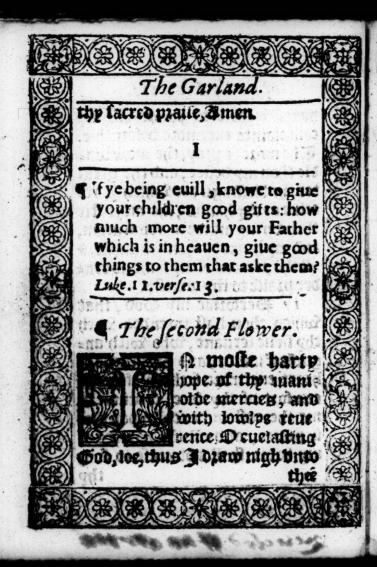
then withuins heart the heavens ly heat of thy holy spirit, that I mape burne in the zeale of thee. and the most hole house.

15 Grant mee the grace, to crie with the holy and bieffed #3 postie for increase of faith, that being awakned and flirred by by thy most tender and fatherly in= stigation, I may eniop the effect of my godly and necessary defires which thou half promised to peeld buto me through the dare founc Jelus Chaift my onely fauiour, for whole lake prepect all god things at the hands.

16 Wenor wearie, D Lozo, to lende thine eare buto my finfull praier, and make me that I be

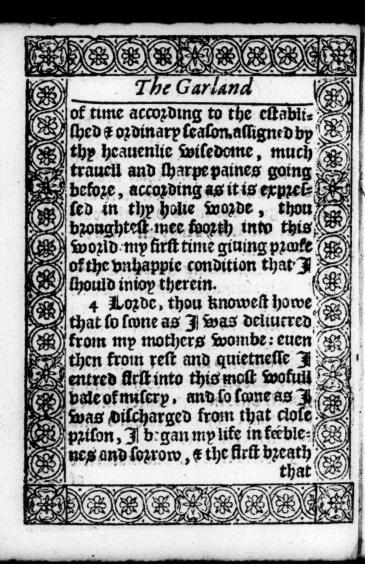
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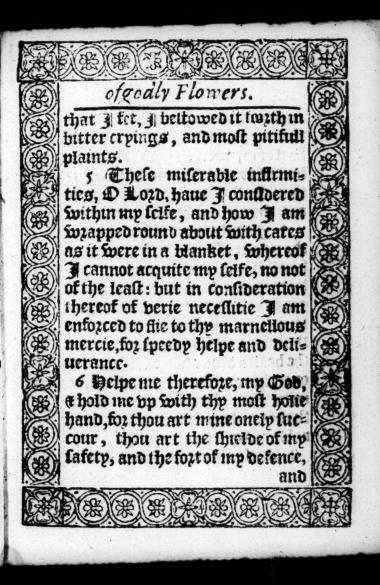


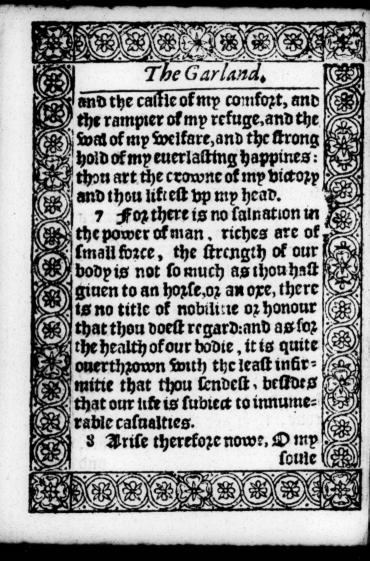


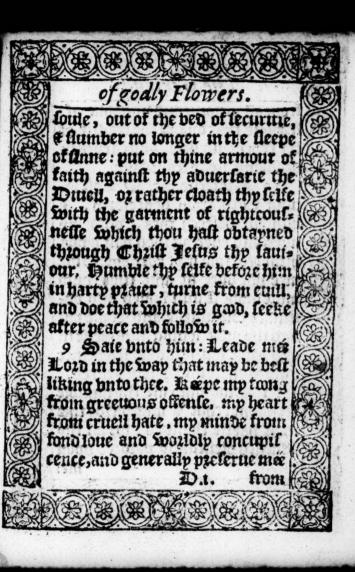
the, being sope laden with the infinite number of my sinnes: trusting in thy fatherly gwones, and entier love, which then bearest unto mankinde: then wilt discharge me of mine unrighteous, nes, and wash away all mine instructures.

- the louing kindnesse hath bene inclimable. Which thou half boane but ome Ance my Ample co ception in the tender intrailes of my mother, within whose bodie thou didle lay foath the platfoame of my body, frameds so my flesh, a gauest but o me the representation of a man, thy best beloved and comsiest creature.
 - 3 After this, in due maturitie











from all victous and bigodie affections that follow the frautic of the rebellious flesh, and cary men headlong away from God.

ro Preserve me, D most louing Lord, from henceforth, I humblie beseech thee, but o my lives end, even as thou hast dome hitherto from myt ever age. Give mee not over at anie time buto mine owne strill water and obstinate willuluelle and let me not find thy most loving kindnesse in any point withdrawne from mee now in these my present yeares.

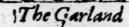
r r Give buto me thy humble fernaunt, that I may yielde this most hartie thankes, for all thy benefits plentifully powers by on

me:

me:and that hart which thou halt given but ome, fulfill it, D God, with ductifull remembraunce to-wards thee, and take the spirit of ingratitude from my mind, and buthankfulnesse from my mouth.

of my mind, and the actions of my bodie acceptable but thee, and that which may offende thy distine Maiestie, or is repugnant but thy sacred comandementes, lette it not once enter into my thought keepe mine eies from seing it, mine eares from hearing it and my sense of seiling from conceining delight in it.

13 But cause me to take a singular delectation in the practise



of al things that may be pleasant but the, put awaye from me all erring from thy wives, al falling from thy feare, all hating of thy honour, all wearinesse of thy wil, all loathsomnesse of thy love, and make me to take that which thou lovest, a to hate that which thou abhorrest.

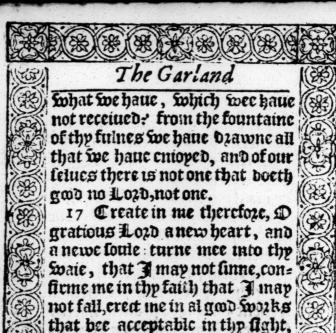
clieuking that I may conceive no good opinion of my felfe for that which is none of mine own. let mee not thinke I am ritch in thee, when indeede I am pore, that I fee when I am blind, that I aminif when I am varightesous, that I am influent am comething when

Tam nothing.

offences. Which in number surpasse the sandes of the sea: give but o mee a cleare sparkle of thy heavenly light. D my God, that I may beholde them, a penitent heart that I maye consesse them, plentifull teares that I may bewaite them, a wonderfull millisting that I may abhore them, a feruent zeale that plaining harrily so them, I may by thy mercy bee besidered from them.

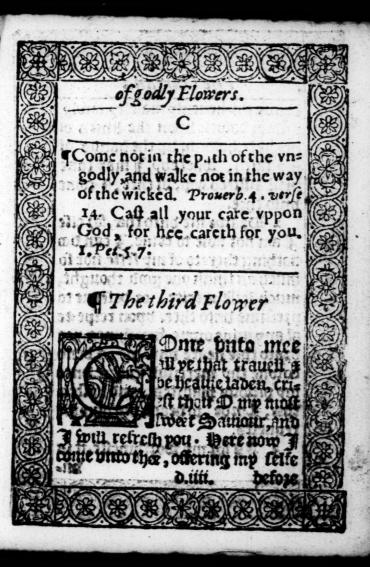
that flesh and bloud may glozy of in thy fight. Po trinly, for their sense is foilth and abhominable before their, a thou hast asked vs

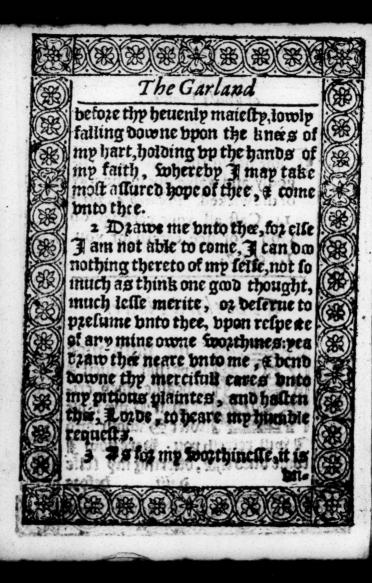
D.iij. Sohat



then cannot my mouth cease but alwaies be shewing thy perclesse praises, and mild mercies,

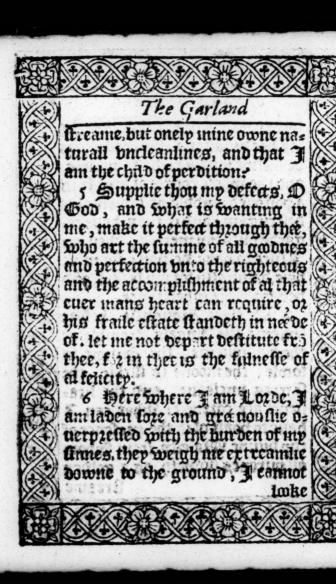
Come

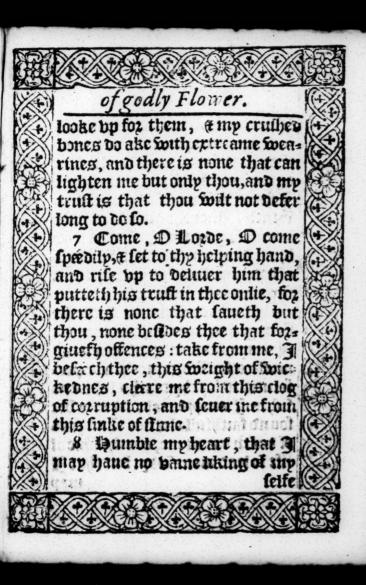




be so before the, my sens see bee before the, my sens se so so be bannable, and the whole course of my life is a poisoned paddle of lamentable destruction: and if then haueres garde but on y merits, then am I sure to have bespaire for mine hire, damnatio for my desert, and bell for mine inheritance.

whome the Angels tremble at their impuritie, the Sunne is some, the moone is sithie, the starres bucleane, and the heathens are corrupt: swhat can I have to boast of in the presence of the diume Maielly, from whom all purenes soweth, as a golden streame



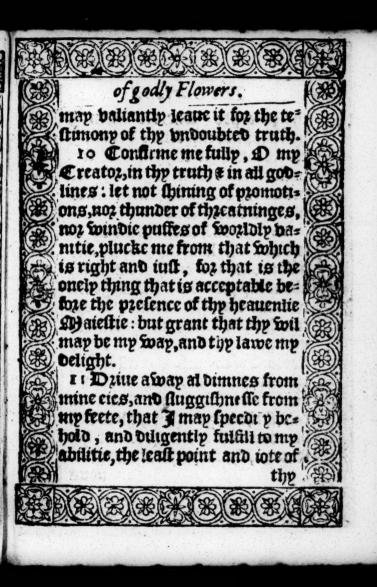


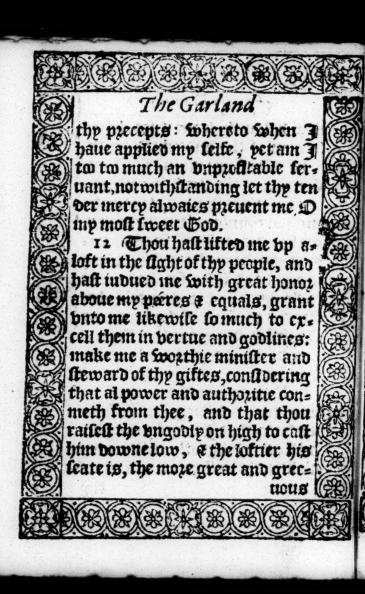


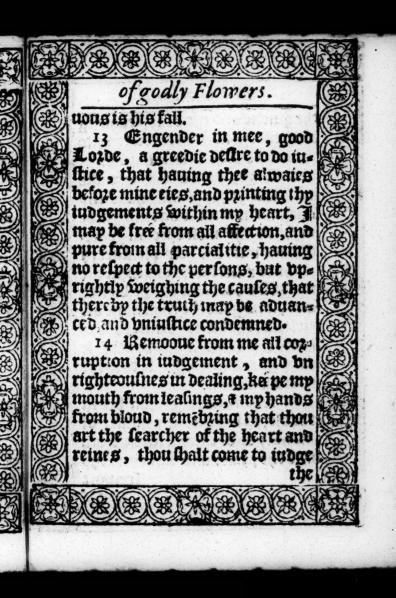
felfe, and that my friends, neighbours, and acquaintance, finally the world fall into no displeasure against me therfore, but specialite I stand in feare of thy maiesties wrath, since the offence of selfeloue is so gravious, that it hath brought many to destructio, both of body and soule, from which let thy mercy preserve me.

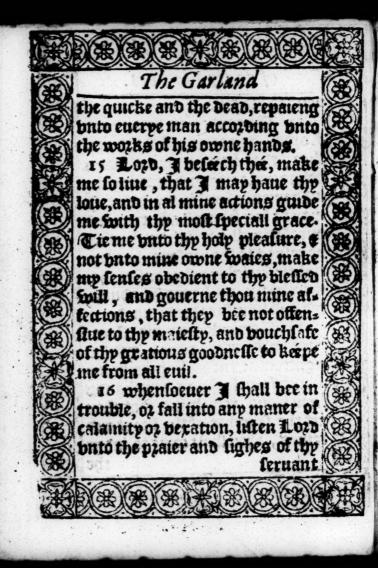
g Fortific my minde with the Arongest armour of patience, that I maye take in good parte all mockes, scoffes, reproches, a persecutions for thy truths sake, and when I am produed, let mee bee sound satthfull let not the dread of death daunt me, nor the love of life so lead mee away, but that I

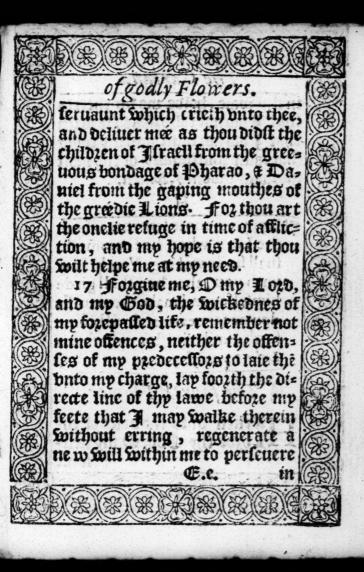
map











The Garland

in thy waie, holde me by therein that I do not fall pricke me forth that I do not faint, and my tong that talke continually of thy most glorious godnes, I men.

Н

Happy are those servants, whom the Lord when hee commeth, shall finde waking. Verely I say vnto you, that hee shall girde himselfe, and make them to sit downe to meare, and will come forth, and minister vnto them.

Luke. 12. verse. 37.

The fourth Flower.

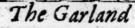
Harken buto the boice of the Lorde-thy God, Diny seite soule

foule, and heare what cherefull promites he hath repoled in fleze for the namely, that when were thou repented thee of the finnes from the bottome of thy heart, he will blot out the remembraunce of them for everynoze, to that thep Mall never be imputed butothe.

2 D come then with fued and with all submission cast fauth the intollerable burthen of thy most lothfome luftes before the Lorde, acknowledge the multitude of thine iniquities . call buto him that hee would fet open the gates of his manifolde mercies buto thee, quietha a perfect penitent heart, and the spirit of constancie

to perfeuer in the fame.

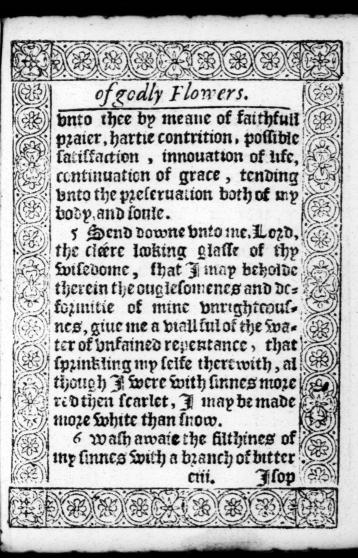
25end



Bend downe thine heavenlie cies, D Lozde, from the celestially throneof thy glozy, and beholde the state and condition of me that lie here in the earth belowe, welstring in this vale of wickednesse, drenched in the dungeo of darke nesse, couched in millions of misseries, couched in this cloake of calamities, lost in this labyrinth of lusts, smothered in this smoke of sensualitie, greathe growing from grace, and boid of vertue.

this present time, so continue with daylie increasing in mee, a missing of my life in regards of impersections, a loathing of my selfe in respecte of sinne, a desire

bnto (3



The Garland Jop, wherein is figured the bupleasant talte of affictions. troubles, and perfecutions fent buto by by thy hand, most righteons God, in liew ofour offenfes, and then I shall become paf-Ang pure : turne me bnto the and Thall be turned, and correct me and I hall be cozeaed, and laie thy fatherlie chastisement bopon me thy wretched child. 7 For why, I knowe, that whome thou louest thou correctelt, and enerie one whome thou receivest thou exercisest first in the sharpe schoole of thy whole. foure viscipline: this hope therefore I have reposed in my heart that I am and hall bee thine, as thou

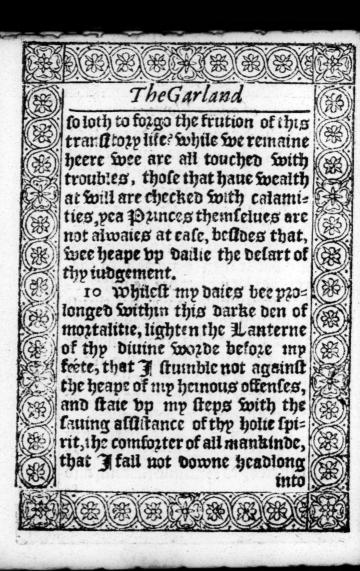


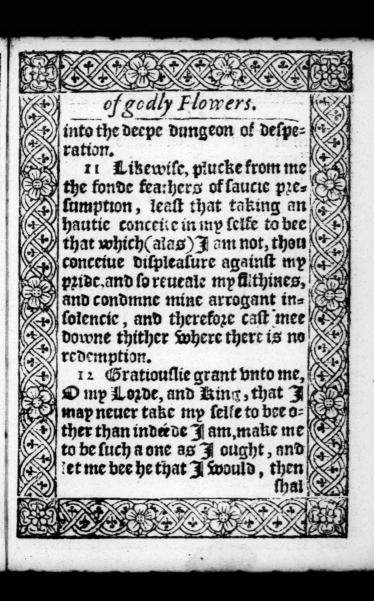
thou hast taught mee to call thee mine, I thy sonne, and thee my father, I a most wretched sinner, and thee a most merciful God.

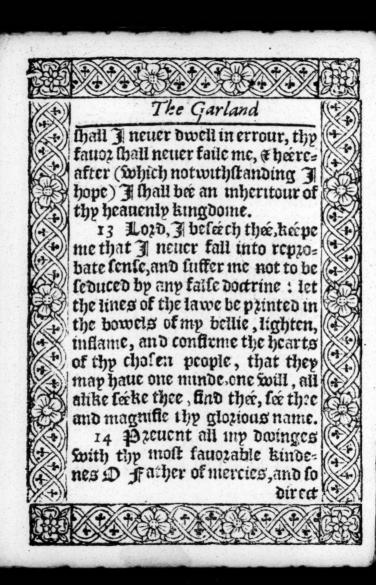
Meuerthelesse overcharge me not, D swéte Lozde, I be-séch thée, nor lay not more voon my backe then I am able to carrie: nor let me not bee tempted about my simple power, nor thrust at m such sort that I cannot possible stande: for thou knowest best the insignifie of my fraile sich, and the weakenesse of our kind, since we all be thine, and the worke of thy most holy hands.

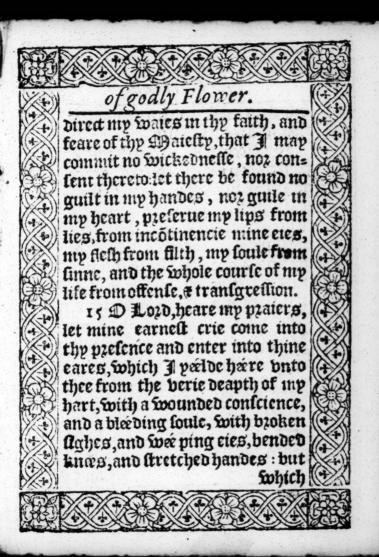
9 D my God, what is there in this worlde, that men houlde bee to greedy to continue therein, and

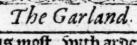
e.titt: fi









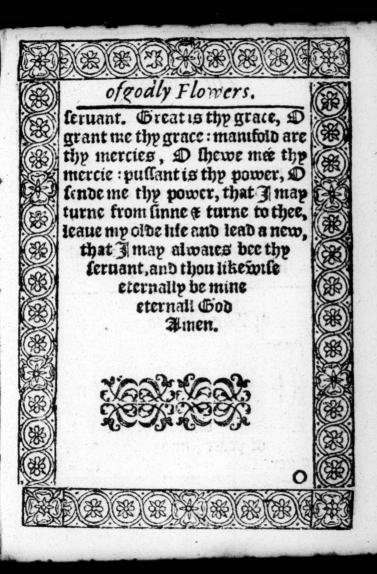


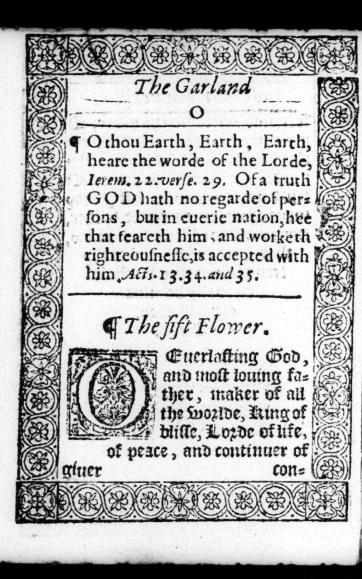
which is most, with ardent affection, and feruent faith.

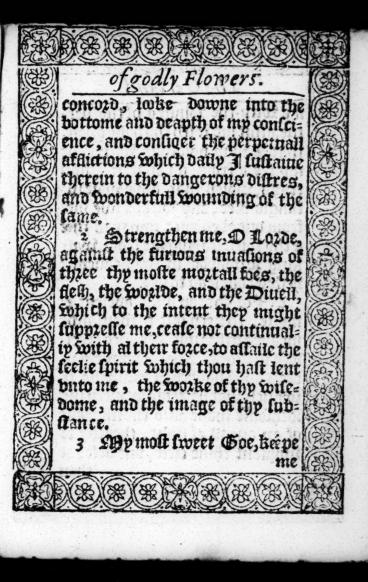
poure byon me the spirit of grace and mækenes, in my praier euers more with buspeakable gronings to make intercession but o thæ for my sinnes, not with the labour of my lips alone, but with the fersuent affection of my heart also, that both my mouth and minde, twng and truth may alwaies go togither, as it becommeth the buspained worthippers of the.

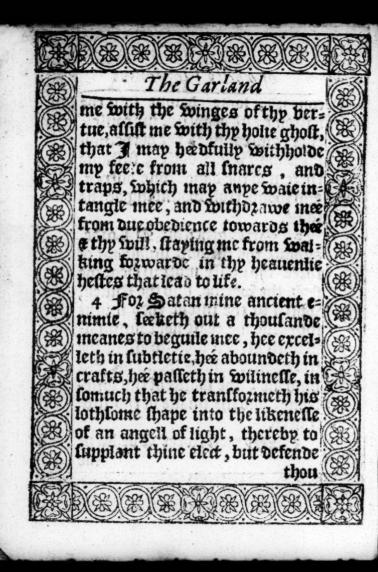
bende downs that my picous plaintes, thou God of our Fasthers, and according as thou half spoken, let it bee done buto thy

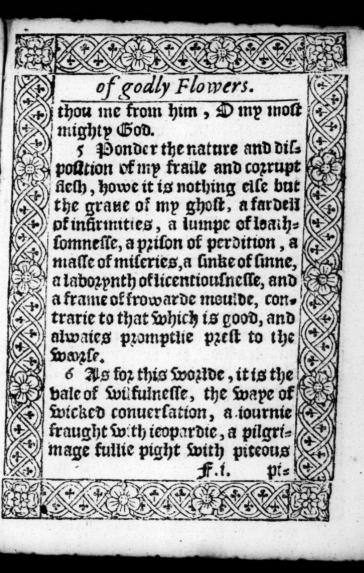
feruant











The Garland

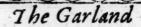
pinings, a deepe dungeon of defiruction, an infectious soile with Antuinelle, a lake of bulawfull luctes, and a tree of traiterous fruits, repugnant, D God, to thy most sacred will.

of damnation, the prince of deads full darkenesse, the king of calamities, the wicked worker of woes, the feed of sinall destruction, the greedic gaper for mans procured perdition, the poisoned puddle of lies, the sneking snake of sinal, the ferpent of troubles some temptations, the minger of all mischieses, & the overthrower of bertues.

8 But thou, O most glozious God

bod, as thou halt lightned my buderstanding and perseuerance in these to discerne what is hurtsfull to me, and displeasant to theed displeasant to theed displeasant with the dailie instuence of thy grace, that I may be acquit from all such tharpe assaults as may winne me from thee, but consirme me in al godines, truth, and faithfulnes.

Make my hart the budefiled instrumente of pure and perfecte thoughtes, and my tongue the trump of thine eternall paaise, my bodie the habitation of the holie Ghost, mine eies the windowes to beholde the worthic waie that leadeth but other, my legges the fair. Suppoz-



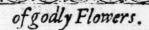
supporters of my bodie and soule, towardes the attainment of thy

heauenly kingdome.

10 Incline mine eares that I may gue diligent attendance bnto the most blessed will and com= maundementes expressed in thy most facred worde, molisse the hardnes of my heart that it map eafilie enter in, and firmely take rote to the increase of semblant ledes of vertue and godlinelle in me, grant this, D Lorde, for my delight is in thy feruice.

11 knockehard, D Lord God. D knock hard at the doze of mp conscience, with the ringle of thy most holp will, awake me out of the fnorking fleepe of fecuritie in

finning |



Anning, whereout many do never rise agains but otterly perish, put me in mind of my dutie towardes thy divine Maiestie, let me have the wisedome to knowe my selfe, and that thou onelie art my god Lo2d and God.

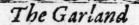
groning of hart, that I have mas nifoldly e transgressed the communaum dements, in seeking thee I have imbraced y which I should have refused. I have straggled long whils I should have was ked in the waies, and trod in the paths. I have gone backs when I should have pursued the pelasture, and have trained my lesse in the traverse of the teachings.

f.iii. 13 Lead

TheGarland 13 Leade me, D Lozd, with thy heavenlic hande and I that be trulie lead, direct mee with the fritte of bnderstanding and I thall bee fafelie directed, lette the bright burning lamp of thy won= derfull worde still shine before mine cies. & pearle into my heart. to thall I bee fure not to treade one step amisse, bee thou alwaies mpmost merciful God, and make me continually thy most obedient child. 14 25lot the beadroll of my mildeds out of the remembrance D thou king of mercye, and invoile the recordes of my trans= gressions with a discharge of thy great compassion, set thy holie hand

hand byon my heart in token that I am thy childe, and write the wordes of thy pleasure in my brest, make me assured that I am one whome thou hast predestinated but olife.

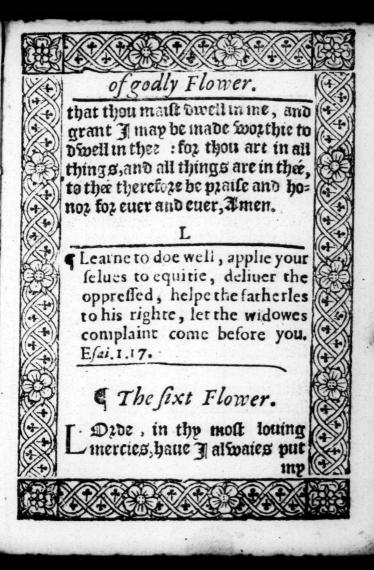
now and eucrie day I commende my soule and bodie into thy holye hands, for thou half redeemed me D God of truth: Wee thou my strong defence against mine entimies, sight against them that go about to defame hurt, euerthrow, cast downer kill, and otterlie desstroic me. Bride the force of my ghostly enemie Hathan, that not withstanding all his crastic traines, her mais not have the fair.



power to do me any euil.

charge over me, that they maye protect and befende me in all my waies that I hit not my fote asgainst a stone, nor be annoised by anie greewous thing that maye hurt me in bodie, or harme me in soule, or make mee so to misses meane my seife, that I become more bile in thy sight, and so be ing offended with me, thou be the lesse readie to beliver mee in my greatest perils.

Lozde, for I am thy worke, and let me be glorified in thee, for thou art my God, my strength, my faluation and glory: purific my foule that



The Garland.

my whole trust and considence, wherefore thou hast assured mee that I shall come to no reproche nor shame, there shall no ignominie nor confusion take holde byon me, and although there should rife whole thousander of wicked confusioners against me, yet should they not prenaile, for thou art the portion of my hope.

2 According but which most sweet comenants of thine, so let thy kindnes more than fatherlie compassine alwaies, like the garment wherewith Jam couered: lette thy mercies bee but o mee a shield of defense, and a buckler of assured protection, that Jimaye never dreade the furie of any soe,

striuing !

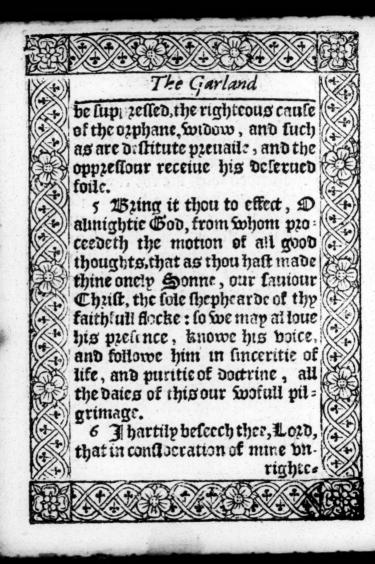
strining he to overthrowe my bo-

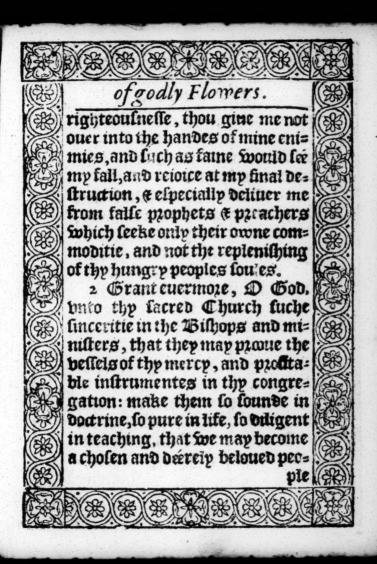
dy oz loule.

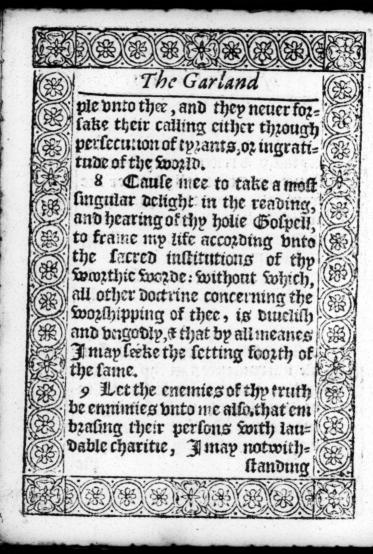
3 D turns the hearts of those that hate me without a cause, or be offended with me for thy diefungs sake, wherewith thou hast blessed mee, either because thou hast increased me with wealth, or advanced me to honour, or lifted mee into the favour of my gratious Soucraigne, wherein I peelde thy Maichie most hartie thanks,

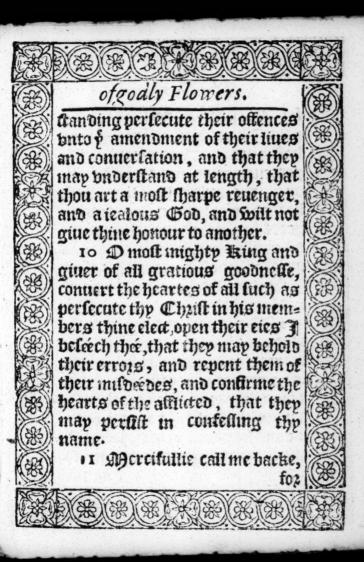
4 Makeme, D Lozde, a mét incinder for the vocation wherebuto thou half called me, graunt me the gift of godlinesse, as thou half planted me in prehemmence of place, let bertue flourish, & vice

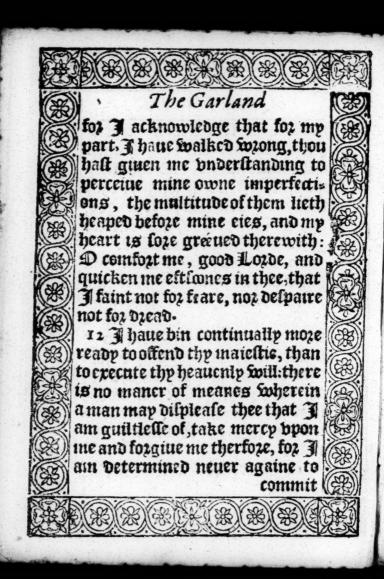
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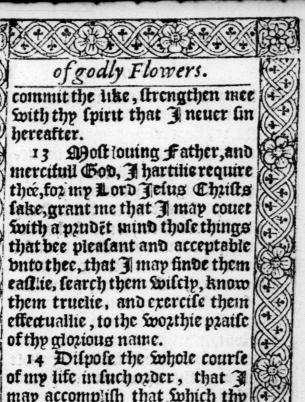












of my life in such order, that I may accomplish that which thy godly pleasure requireth at my handes: that I may perseatly

G.i. know

The Garland

knew it, have a souling minde to do it, and power from thee to fulfill it, swhereby I may obtaine those things, that be most conucnient for my necessities, and appertaining to my saluation.

unoft dere God, with thehope of the plentious promiles, & make mee alwaies as merric as it be commeth a Christian, & one that feareth God: give me grace ever to rejoice in thee and the godie will, and that I may be sorvie for nothing, but only for doing those things that draw me away from thee, to cuil.

and Thou that art the enclie rampice of mans security, defend

me I beiæch thæ in all leakous, that in the daie time I kal into no danger through the force of koes, or allurement of baine delites, or any manner calualties: and that I mape palle the night without dreadful dreames, or konde kantalies, or lewde illusions, which Satan innenteth to drive mee from night outp and to disturbe ingrest, which I delive to take in the.

17 D Lords God of infinite swifedoms, inspire my heart, and direct my voice, that I may not thinks, nor otter any thing before thee, but that which thou knowest to bee expedient for mee to alke, a glorious for thee to give:

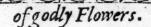
The Garland

turne not my praier into perdition, nor my sute but sinne, for thou art my God, on whome I whollie depende, saue mee for thy mercies sake, D saue me, according as I have alwaies reposed my considence in the, Imen.

A

A mans almes is a purse with him, and shall keepe a mans fauour as the apple of an cie: and afterwarde shall it arise, and paie euerie man his reward vpon his head. Eccle. 17 verse 20.

*The



* The seventh Flower.



Ccording buto the incomprehise ble nüber of thy manifolde mercies, Dlord, take pittie and com-

pallion byon me, discharge me of the importable fraught of mine in firmities, for thou art he that loosest and none can binde, and that bindest a none can lose : lose me there fore I beseich the, rom the lothsome burden of my sin, a bind me that I may not departe from the statutes.

2 D thou God of my power, q.iii. make

TheGarland

make my heart to resemble the opicit towe, and let the most fereuent love of thy lawes, kindle, as it were a saming fire within my breast, that I may so be consumed with a greedy zea sin fulfilling thy heastes: let no coole of conscience in any wife extinguish this burning, nor yet lukewarmeness assume the asswarms that heate.

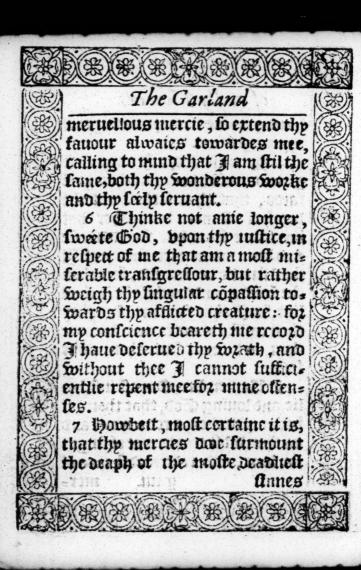
that they may take example thereat, and be confirmed in godines, for I am privile greeved that I have beene bracquainted with thy welfprings of truth, a have enfued the puddle of iniquitie, augmenting mine offence, a hear ping since by a share have

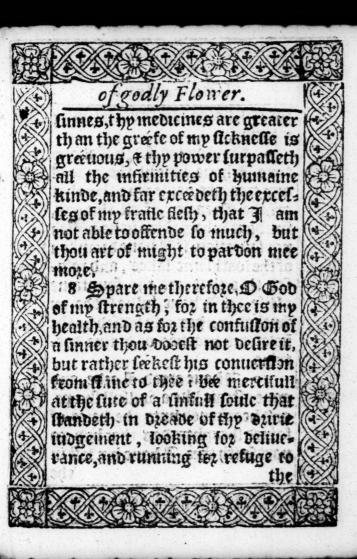
have growne in moze vaungerof

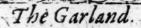
thy indecement.

4 Surclie, Lord, Tam a moft gravious effender, but thou halt face, that thou feekest not the deathof a finner, but rather that he turne from his wickednesse and line: turne mee then and ? thall furelic bee turned, faie thou the worde, and doubtleffe I thall line, foz in that thou art almighty thou canst convert, and because thou art mercifull thou canst faue. I remain

13 Remember Dnoft inft, ho lie, and louing God, that thou art both my maser, a redemer: and as thou didit create ince of lingu. far love, and redamedle mee of







the redoubted rapire of thy milde mercies.

pardon me, Lozd, if at any time I have fought the aide of any creature, neglecting thee that art the Creatour of all thinges, without suboin there is no health nor faluation, if I have dronken of the loath some lakes, and refuse the that art, the fountaine of life, if I have fullie sede on where was des, and passed by the holesome heardes of divine docation.

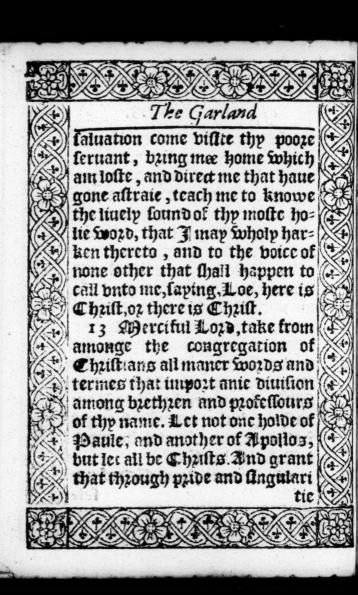
gone altraie like a wilfult the pe, and hearkened but the boice of fained theapheardes that had no part with thee, I have bin toll in

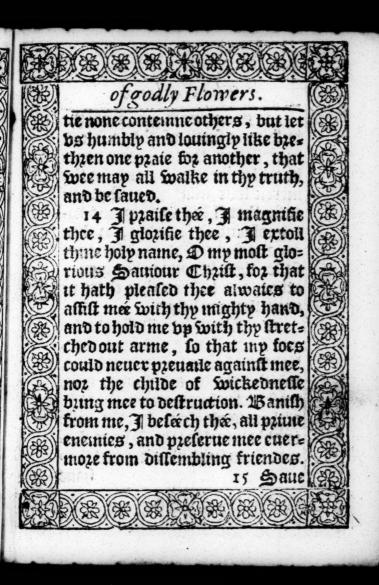
hz

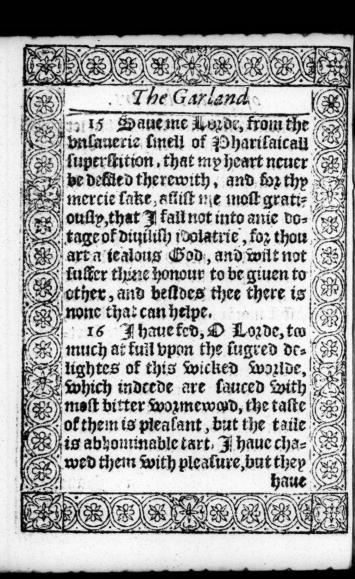
the wildernesse of wicked superstition and Idolatrie, and to ane in the briars of such as sought my sleece, and cared not so my soule but to destroicit, I have tasted of the deadly deame, and the rot is entred into my beines.

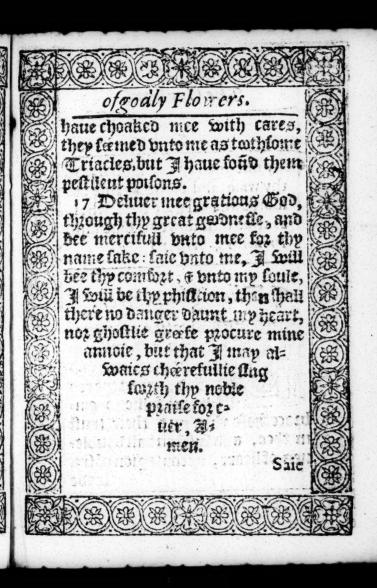
cannot stand by on my legges, I am not able to lift by my voice, for my lungues are infected, my throat is hoarse with crying, I am vered with a cough, and the terrible stitch assaulteth mee so sore within my ribbes, that I am nothing but a carcasse fraught with care, and a wretch wrapped in snfull steknesses.

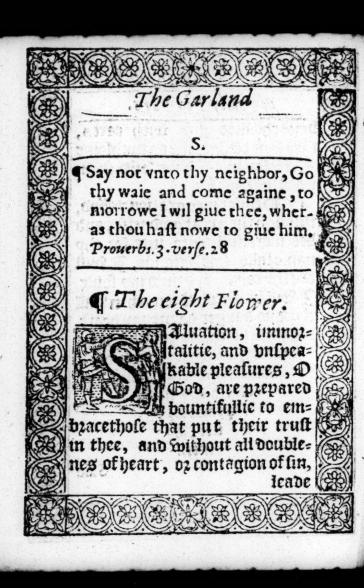
12 D come, thou God of my











lead forth the linguing steppes of their loathsome life, in the waies of truth and obedience towardes thy commandements.

Lozde, are the waies of weete Lozde, are the waies of weath, and the commaundementes conduct but o heavenlie honour, thou half laid forth a fraight path one to those that have grace to walke therein, and set them a light that they shall not go amisse, and thou half premised most singular reswardes but such as obey the most worther will

welfpzing of welfare, the path of peace, the lead of securitie, the pozt of perfection, and the fountaine of D.i. all

all felicitie. wherefore I woulde faine bee clenked, that I might treade footh the time of this daungerous pilgrimage, in accompathinge of thy heavenlye heates, and fulfilling thy statutes that are so full of consolation.

of all truth, which in puritie doll passe the angels, and exceedest the saints in perfection, in respect of whose holinesse, all things are vile and sinfullant power panting ghalf soze longesthaster thee, for that thou arithe consummation of all godnesse, and in the sight of thy glory. I am alhamed of mine own unrighteenshesse.

5 烈020 16

treat thy maichte and I do most heartilye request the same, that thou wouldest beholde the wo-full assistances, greeks, inscrees, surjectes, surjectes, surjectes, some foule sustainesh through the continual surprise of my cancred sames, and in the large abundance of thy milde inercies, heale them with thy holy hand.

appeare before the thus coursed appeare before the thus coursed quight in a facke of sinne, my filthinesse maketh me standin seare of the, and hor rour of my selfe. I tremble to thinke what one thou self of mee, if possible thou mails see mee so, the number of my sins hit: that

that exceede the flowers of the foring, or leaves of the tras.

nine, D God of all mercies, do much delire to bee knowne buto thee, that thou mightest clense them: but loath are they to bee seene, least thou shouldest detest them: and healed they cannot bee without humble confession, and recited they cannot bee without great confusion: if they be hidde they cannot be cured, and if they be bittered, they must needes bee abhorrer.

8 D, they kill me with care, they dann't me with dread, they column ine with forrow, they pine me with paine, they eate me with

greefe, (3)

græfe, they ouerthzowe me with bignesse, they presse mee with weight, they ouerlaic mee with loade, they squize me with multitude, through them I am hurt, maimed, budwne, lost, & brought buto an otter destruction.

ome with all spece to helpe mee, for heaps of heavines, as waves of waters have entred into my soule to drench it. I am choked with mortall cares, and stided in the stinking streames of ghostile adversitie, and there is none but thou, Lorde, that can sethand to helpe me forth, or is of abilitie to procure me succour.

10 For thou art the God of

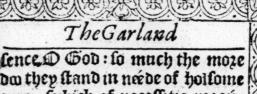
all gods, the most potent of all puillants, the king of glorie, of strength, of power, of vertue, of truth, of righteousnes, of perfection, of comfort, of gladnesse, of latuation and eternitic, in whome compassion groweth as in a field, and from whome there flowith mercie, as it were continual streames of moste plentiful runsing waters.

ir theiraine not. I belocke thee, to extende formid a mover, soheras thou beholdest to vigent milemer and if I bee difficies in regardofthy celestrals purities to acknowledge my sinfulnesse besore thy Mackte, yet be not thou Arckegod Lozd in consideration

of thine accuromed gratiousnes, to extende thy fatherly pittie, and forgivenes.

Turne not awaye from me poze wzetch, thy wonted be nignitie, for so much as I constelle my dailie iniquitie, and alsthough my linnes be mo in number than is for mee meete and sitting, yet lette thy mercie bee no lesse than it is decent for so gentle and pitifull a God, D thou that art assured in the onelie God of loue, compassion, mercy, and of alf sauourablenes.

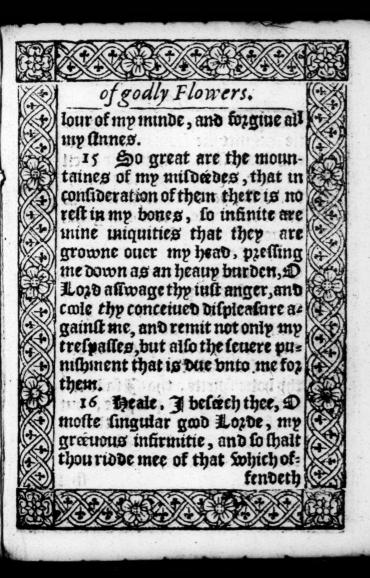
hominable my Aunes are in thy fight, exiding fouths lothlome fmell of displeasure in thy pre-



om they stand in niede of holsome cure, which of necessitie procies deth from this and none other, to require the same with such integrities newnesse of life, as may

be acceptable buto thee.

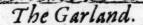
14 And therefoze dw Ilift bp iny soule but thy throne. E with my bodie dw Japproch but thy sacred place, and thus boon the knees of my heart dw Jhumblie praye but thy Maiestie: Lord, take not the horrible consusion of mine bucleanenesse before thine eies, but turne thy face from my offenses, and twke boon the instemitie of my nature, and the trouble of my spirit, and the dosiour



fendeth thee my wofull deformed tie acquite me from my contagieup firsnelle, and thou thalt anell no more my most hourible doubfouncile, parson within me this butter calamitie, and nothing that longer offend thy finceritie.

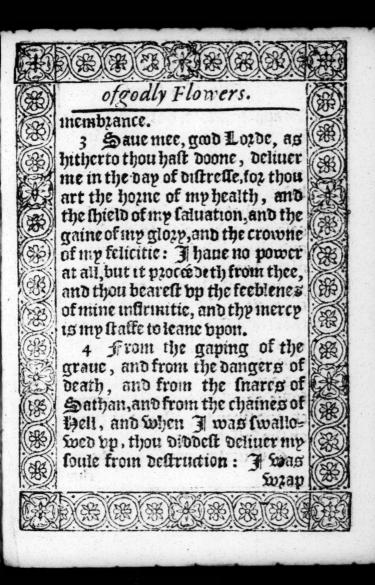
To Create in me, D Lozde God, a most godly zeale and fersucht desire to perseuere alwaies swithin the compasse of thy heavenic soft, and never to commit any thing that is repugnant but to the same allisting me also with thy house spirite, that I faile not suthis most godly purpose, but stedfally pursue it buto the last date of my life, so shall I becasse redictate from sin, and my twng that

of goaly Flower. thatl alwaies be telling the perc. leffe praifes, Amen. ention, becau Agratique woman gotteth ho= nour, an hulwifelie woman isa crowne vato hir husband ; but the that behaueth hir felfevnhoneflie is a correption in his bongs Prous 22 werfe. 4. 1211 has the according the comminante menti of his Manter, stant deti in ame of the



roode: euch lo. D Lorde, am I in great dread of thy indgement, for that is the hire of such as observe not thy healtes, because I have not walked after thy wil nor har kened but o the voice of thy word, but runne foorth on the reinc of mine own sensuality.

uenant with me, that whenfors uer J convert my felfe but thee, thou wilt favourablie turns thy felfe but me, e if J repent, thou wilt forgive, if I bee forte, thou wilt forgive, if I bee forte, thou wilt forgive, if I bee forte, thou wilt remember mine offences no longer: see then Lord for I bring with me nowe the branch of sozerowe, and here I holde it by but thee for a monument of thy resuments



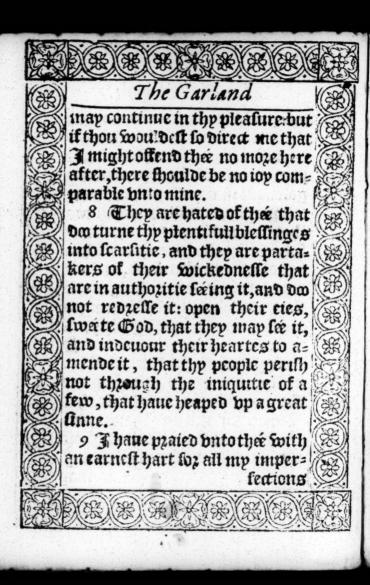
wrapped in wie, but Familet at libertie even as a birdethat was fallen into the sowlers line, and at length is loosed by wine good bodie.

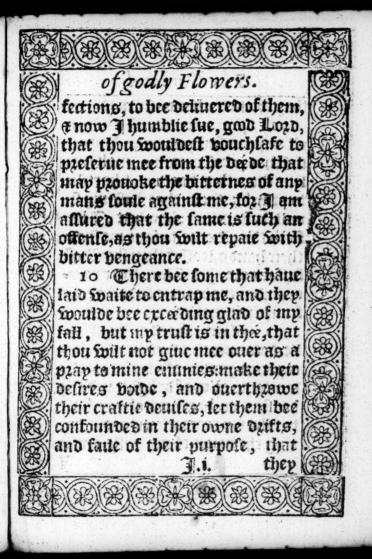
calling by his cies to the lkies, and there beholding the beautic of the heavens, the glorie of the Sunne and Mone, and the excellence of the Starres, a from thence could eving the barretie of the creatures by on the earth, and especiallie the workernauship of his owdereature is not wounderefullic ravished to weigh thy pewer, and strangely alleged to think on thy wisedomer

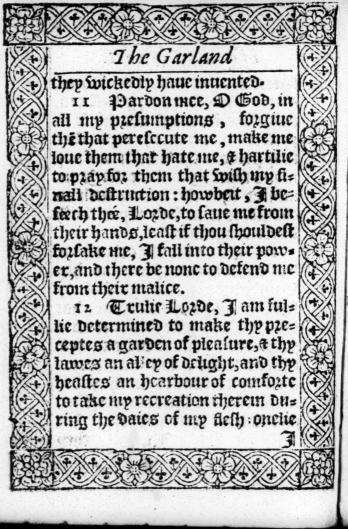
6 Euerlasting God, Ague the

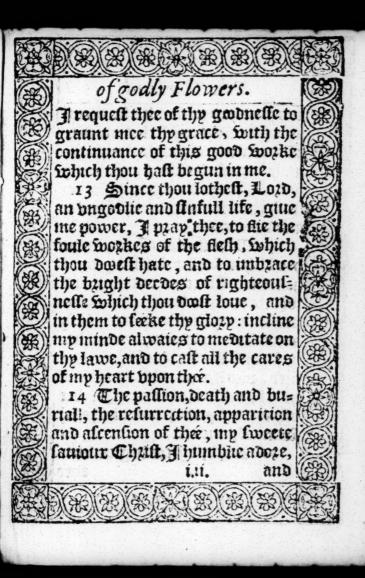
the most hartie thankes, for that thou createst my minde but the by this most comfortable contemplation, and also for thy exceding gwonelle in creating the butters tall worlde, and all the creatures that live and move in the same: whome by thy hose spirite thou by holdest and cheriscest, as well man himselfe, as all thinges else that thou halt made serving to his necessarie bse, and godip pleasure.

7 For these thy bountifull benefits, D G DD, take from me the vice of unthankesuinesse, that I may thinke and thanke this therefore, and gratioushe dispose the waies of thy servant, that I







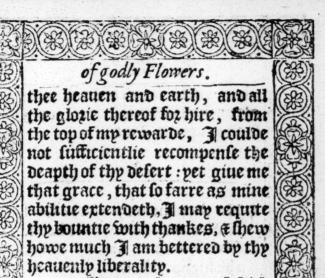




and give harrie thanks for them: for in them there riseth but o mee a savor of life, through the quick-ning sinclof all these, raise by my soule. I praise thee, good Lorde, from the dreadfull death of sinne, and damnation.

doest thou walke with a proude heart, and firetched out neck, and whie art thou moved with impatience against everie trissing advertise? Beholde the makenesse and humilitie of thy redce mer, and learne to be humble of heart, and lowe of courage, bee ashamed of pride, and blushe for want of patience.

16 Lozd, if I could give buto thee



the world cannot give, grant mee the foie which thine elect doe posselle, fustaine mee with the constant that never shall be void, erect me with the hope y shall alwayes persist, instructe mee with thy words that ever shall endure, administer to thy kingdome that

never thall have an ende, and thy glozic thall fill live in me, for Fhall never die, Amen.

N.

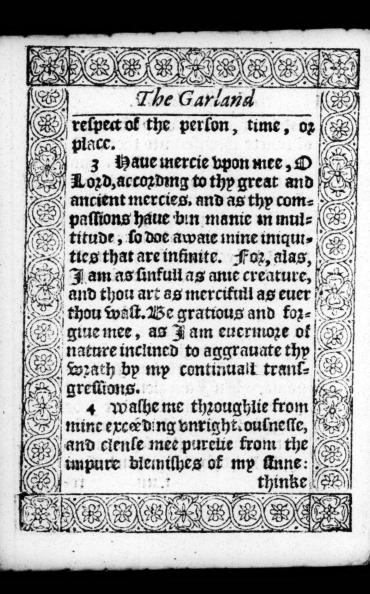
No thought may escape God, neither may anie worde be hid from him, hee hath garnished the highe excellent workes of his wisedome, and hee is from everlasting to everlasting Ecc. 42. verse 20. and 21.

The tenth Flower.

I Ewnesse of life, and singlefiled

flied waie, are the very offerings of sweete incense but thee, D thou most righteous God, and thou acceptest the sozrowfull sute of a martyzed minde, in what time socuer he powzeth foozuh his plaint but thee: so hearken but me, I beseich thee, sozheauinesse hath builded his bower within my bzeast.

I come but the betimes in the morning, and late in the might, and at high noone, a when I goe to rest, and when I rise againe, when I am alone, when I amin companie, whether I be in thy holie Church, eximing secret chamber, all is for thy merecy, D Lord, for why, thou hast no



thinks on thy mercies and tozget my mildedes, and remember
that it is moze glozious foz thes
to bee called a mercifull Father,
than to be termed a severe sudge,
foz the one of these commeth of
thine owne nature, and the other
procedeth from our deserts.

of thy grace, a connect the foes through my force, make my body an instrument of all goodnesse, which shall come to passe, if thou ciense the uncleanes of my soule, scoure away the unsemming spots of my stained conscience, examine my thoughtes, and innovate a new degree of desires within my heart.

6 LO20,

thee, that whether I be in welth or in woe, in health or in Acknes, whether I eate or drinke, siepe or wake, travell or take my rest, or what ever I doe, I may doe it in thee, and for thee, and by thee, and nothing without thee, for my desire is alwaies if it might bee possible to bee with thee, and never to be from thee.

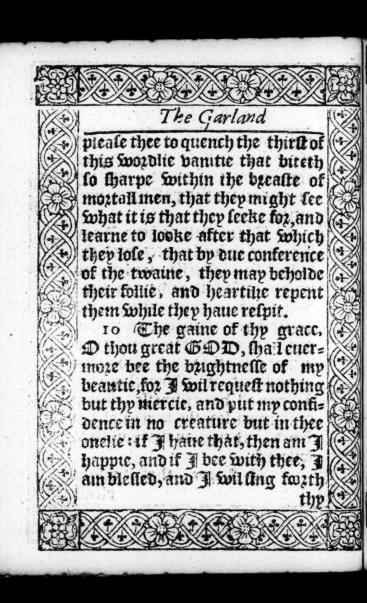
The bottome of my break, for thy will, D God, is the worker of my wealth, and my will is the weater of my woe, thy law is the leader but o light, and my law is the loser of my life, thy heastes are the healpers but o health, and

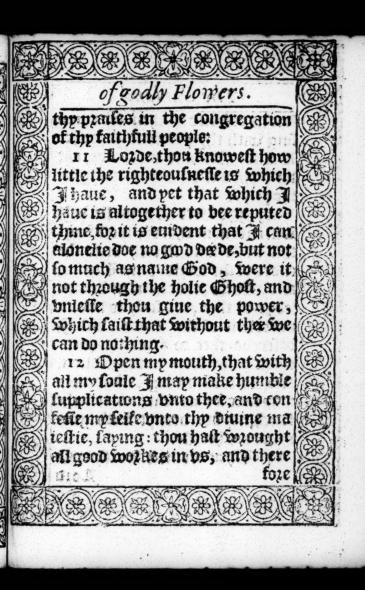
my

iny healtes are the heapers bp of my healinesse, thy preceptes are the passes to persolution.

Lorde, may well be etcarned the bale of wickednesse, sor heere is nothing else but pride, malice, partialitie, trouble, cnuic, becation, strife, carefulnesse, ambition, couetousnesse, briberie, extortion, plurie, tole others, and abhominable persure, subordome, hypocristic, and all buckeninesse, bitter contention for the trueth of thy know, and no man that careth to follow it.

9 D Lorde, that it might please



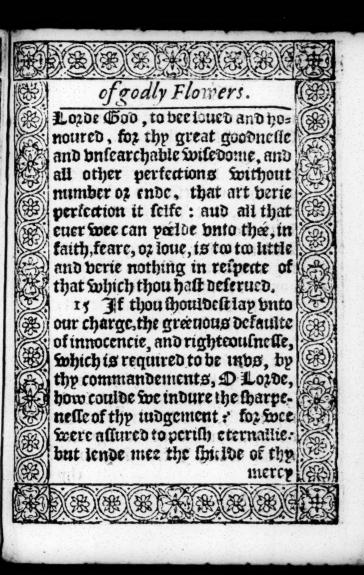


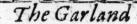
fore in respect of them wee map fing with the princelie Prophet Dauid, Not buto bs Lozde, not buto bs, but buto the name give the glozy.

13 Sofarre as in melieth, 7 will endeuour that the most woz= thie fame shall Aretch buto the endes of the world, buto Eurks. and infidels, that have no knows ledge of thee, or fuch as tive in misbelæse of thy truth : and I beseeche thee to arme the meachers of the word with bolones, and buderstanding, that they map faile for no feare, to tell the truth noz bee cozrupt with ignos rance not herefle.

14 Thou art most worthie, D

Lord

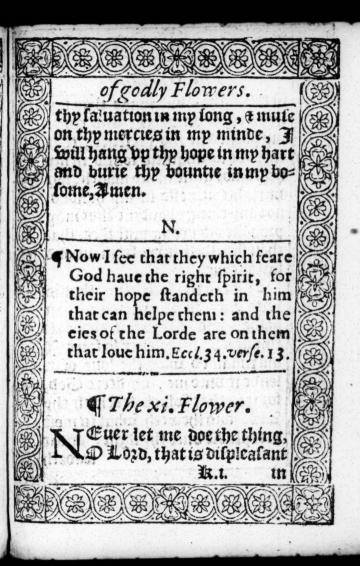




mercie, to defend mee against the Aroake of thy tust weath.

beautie and comlines of vertues, and the fowlenelle and deformitie of vices, that I may fall in lone with the one; and in miliking with the other, taking a speciall regards which of them I should harbour in my heart, submitting my selfe unto thy heavenlie disposition, as I may be made mae test to serve thee.

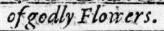
my firength, with my lips, and my firength, with my lips, and will magnific thy might with my mouth, I will four thy lawes as my life, and walke in thy will as my waie, I will fing fouth



in thy fight, but make thou my Acos right buto thee, and clare mp pathes in thy presence, that there be no iniquitie found in mp heart, noz quite in mp mouth, noz burighteousnesse in my handes, nozany thing about me that may provoke offence against thee, that thou shouldest turne from me and fozfake me.

2 It is thy wiledome that is buto nice more pretious than golde, and I defire it aboue all thinges be thepneuer lo faire. 3 am inflamed with the love of it, lende it bniome, my deere God, for it is that which teacheth thy will, and theweth what is most acceptable buto thy fight, and it

leabeth



leadery the wate unto the true worthipping of the-

dered out of the right path, I have gone aftraie, I have done amille, I have committed wice kednesse, I am sinfull call mee home, and pardon my misowings pluck me away from my heinous offenses, heale my soule that is oppressed with harmes, for I acknowledge my manifolde iniquities, and I am hartise sorie for my same.

4. I am wo that ever I went awriethoused, Lorde, the contrition of my heart, and my Aghing is not hid from thee, take no regarde to my crimes that are

k.ii. pal



past, but hearken how I purpose to amende, onesie guide me with thy grace, shun not the sute of a sinner, but heare the praier of him that putteth his trust in thee, as thou most louingly hast promised.

Lord my God, and canst grant whatsomer is asked, give buto my soule an harticfeling of true devotion, fulfil me with the charite and souing kindnesse of thy diere Sonne, which is expressed when most humble her offered himselfe ppon the crosse, died the bitter death, and shed his pretions bloud for the sins of me, and many.

6 1L020 (

of godly Florers. 6 Lorde, if my teares were in quantitie matcht to the deepe fea, and my fighes were as the Imoke of a furnace, and my fobs could breake thehard Diamond, and my wailings were equal buto the noise of thunder, and my forrow were luch as no tong can expresse: pet coulde 3 not sufficis entlielament for the gunt of mp gravous offenles: 11 0 3 2 11 18 7 Thou hafte giuen mee an heart to understand the and cies to beholde thee in this woorthie workes: give mee also J praye thee, a delire to walke in thy will, and then I am certaine I fall want nothing that is needefull for the god estate of my bodic or k-III.

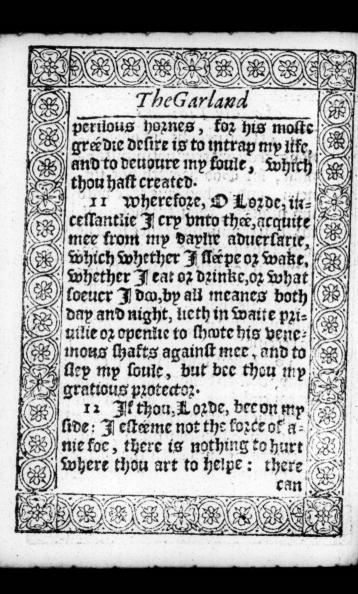
foule aboue all, give me the quietnelle of a calme conficience, and fe paratine not from the hope of thy health.

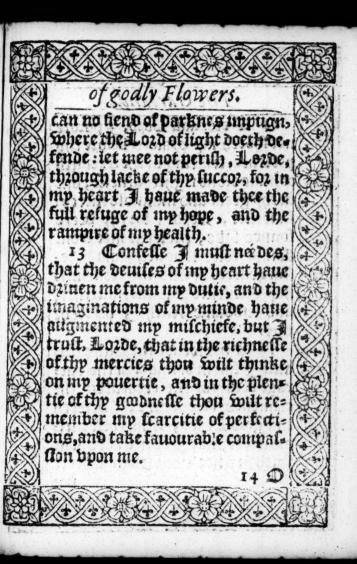
my sweete God, for persection of minde, so I beseich thee also send methe strength and sirmitude of bodie, with al the powers thereof to thy pleasure: preserve the corporall life of my soucraigne, thy faithfull scruaimt, our gratious governor likewise of my parents frands, and kinssolie in my parents frands, and kinssolie in my fare whome thou hast sent mee in thy searc, and stand god Father busto my poore remainder, the beloud moutic of my life.

9 If

9 If thou grannt not my petitions, thou art true not withstanbing, soz God heareth not Anners, and if thou give care onto my praires, thou art mercifull, for thou commanded mee to aske and I shall receive, and if Jobtaine, it is onclie thy meere liberalitie, no desert of mine: show me thy mercie that I may be heard, and make me worthie, D Lorde, to receive.

pray. D God deliner me from the great end fanc ine I belaich their montrous Dragon. Which continually profecuteth me, and with the thicker of thy might deliner me from his knil. pes

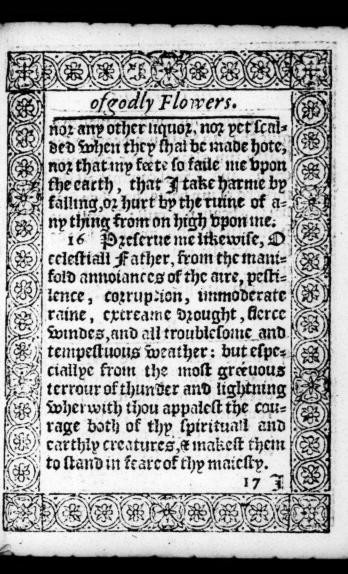


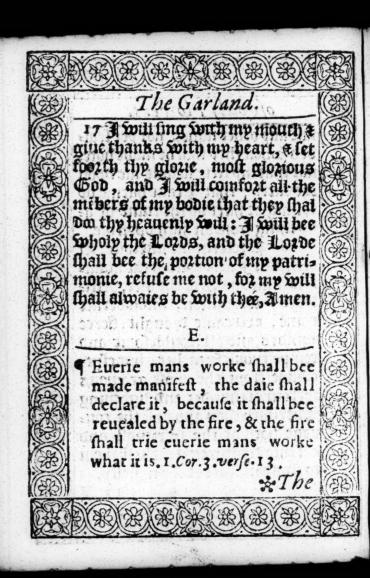


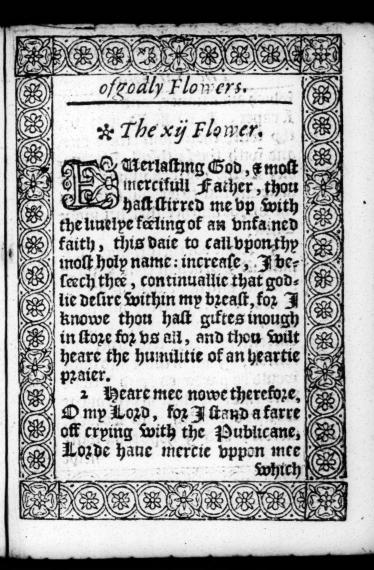
not foozth my praiers before thy presence, trusting in the strength of mine owne righteousnesse, but in thy great and manufold mercy: save mee, Lorde, for thy deere some sake, preserve mee from slaunderous tongues, and hatefull hearts, beford me from mishap, pestulence, famine, murther, and suddaine beath. I beseeche thee.

altie I fall in daunger of the outrage of any of thy creatures, the elements, defendence, I befeech the god Lorde, from their furious force, that I be neither burnt furth fire, nor drowned in water,

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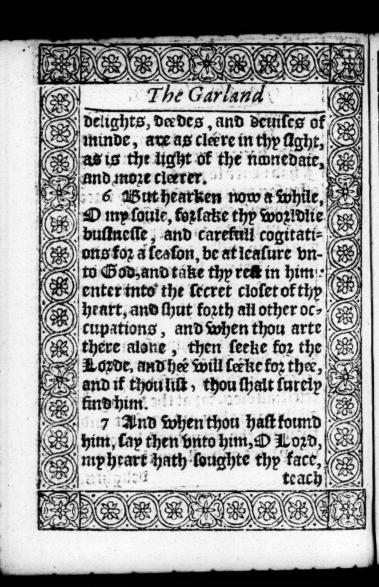
which am a finner, and with the Leaper, LD KD if it bee thy will, thou canst clense mee, and with the faithfull Centurison, Lorde my sexuaunt is berie sicke and like to die, but saie thou the worde and hee shall bee made whose.

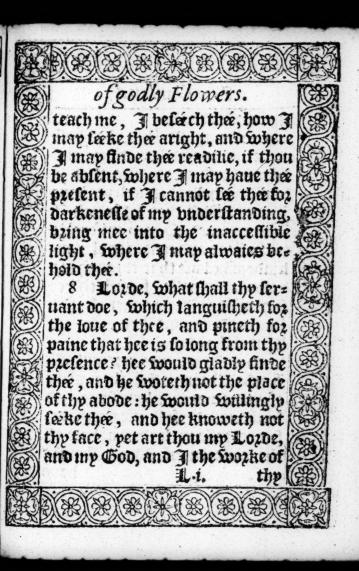
nifie, D Lozde, but that Jam in miserie, and faine woulde beere lexued, Jam in sozrow and faine woulde beere woulde bee comfozted, Jam in distresse and faine would bee succoured, Jam in sinne and faine would be pardoned: and Jeome botto thee, for thou art the one ie worker of wealth, and Lozde of mercie, and Jhope thou witte helpe

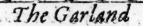
helpe me.

Lord, have mercie byon mee, D Lord, have mercie byon me, for I had never so much neede, my offenses are increased, my sorce is diminished, and if I woulde take in hande to biter the millone of my misorides, that dailie doe burden my bodie, and sinke my soule, it were needestill that thou houlds create in me a thoufand new tongs.

that which I have committed in fecret, lieth manifest before thy celestrall cies, for at the doing of all thinges thou art present and thou art the perpetual beholder of my hart and all ing thoughts, delights,







thy worthphands.

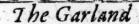
made me, and preserved me, and thou diddell create mee that I houlded behold thee, and yet have I not fulfilled that for which I was ordeined. Dhow miserable is the state and condition of manking, if he losse that through his owne willulnesse, for which hee was made? Let me never, Lorde, see that date, but show uses the light of thy glory.

Lorde, through the, the milerie of mine owne transgrassions, and with woonderfull affection to defire redressed at the deitie, how all the children of Adam shoulde have

have fead on the bread of Angels at pleasure, which nowe they doe wante, and nowe they breake the breade of sorrowe, whereon they see at full with all bitternesse.

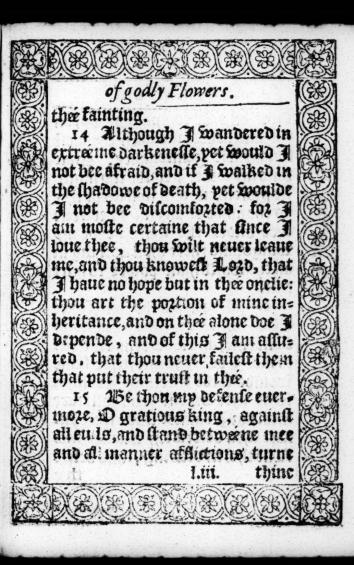
ture, D most mertifull GDD, that is buried by in mountaines of miserie, & onerwhelmed with whirispoles of heavinesse, and swalowed by in the sea of soarow: turns thy face but o mee which was turned awais from mee, and heare mee whome thou wouldest not beholde, lighten my dimined sies, and shewe me thy cherefull countenance.

that it may goe well with mee in lii. thee



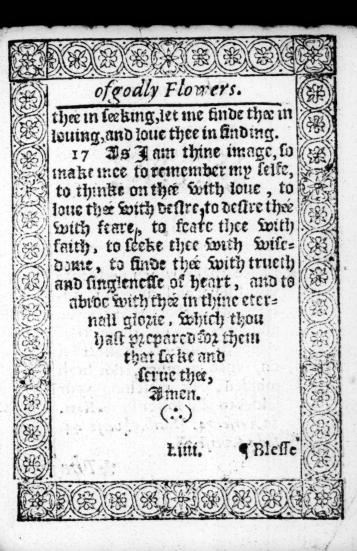
thee, with whome it goeth foull without thee:repaire my decaied parts, take pitie been my afflictions and travailes, helpe mine indeuoures, for I can do nothing without thee, sweeten my bitter potion with thy celestials sugar, suffer mee not to die in despairing but to have life in hoping.

on, Lozde, I drawe neere buto thee, a carefull caltawate pining with powertie, but other the Lord oflight, abounding in all wealth, a miserable wretch to a mercifull GD, an hungrie soule to the fountaine of fode: Lord, I have sought thee hungrie, let mee not leave thee falting, nor depart fro thee



thine cies of compation bypon me, and behold me with thy most fauourable countenance. Saic but my scule, I wilbe thy mightie protectour, and will keeps that as the apple of an cie, & preserve three buder the Chadowe of my wings, and there shall nothing in all the world have power to hurt the.

God, wherein I may walke to sæke thæ, and shewe thy selse but to me, I besæthe thæ, that saine woulde sinde tiese: for I cannot sæke thee diese thou instructe ince, nor I cannot sinde thee, but less thou descriethy selse tet mix sælse thæ in descriethy selse tet mix sælse sælse thæ in descriethy selse tet mix sælse s







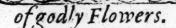
B.

Blesse them which persecute you, blesse, and curse not, reioice with them that reioise, and weepe with them that weepe, beeing of like affection one vnto another, not high minded, but matching your selues to the lower sorte. Rom.

12.verse.14. Match.5. verse 44.

Luke 6.verse.28.

The To



* The xy Flower.



Lessed are they, as thou hast taught be, D nip sweete Daniour Telus

Chailt, Swhich

diligentlie doe heare thy mothe worthie worde, & keepe the fame: pea thrice bleffed are they that spende their time in the learth of thy right facred will, and moste holic healtes, expressing them in their life and conversation, for thy holie spirit shall never be ab-Cent from them.

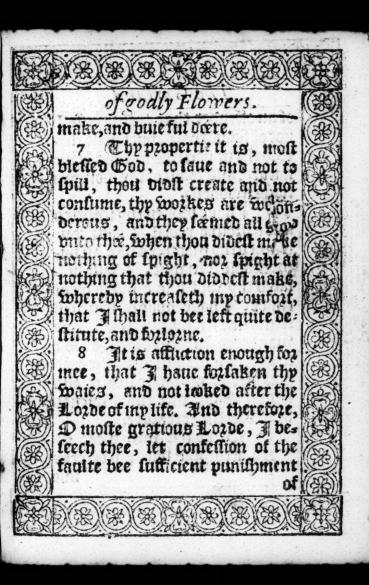
please thee, so to addresse my waics, that I might in no wise wander awrie, a that thou woulbest take away as studing blocks from my sete that I might not fall, a precent all dangers that I might not miscarrie, but that thy pathes were made so plaine, that I might never commit offense as gainst thee.

3 D Lozde, so it yzketh mee that ever I went astraie: It greeneth me to the hart, insomuch that I can receive no comfozte when I thinks on thy heavie weath, e due indignation wherewith thou dooest prosecute the sinks of the bugodly, even buto the

of godly Flowers. the thirde and fourth generation offuch as have not fulfilled thy commandements. 4 Useholdemy God, I was borne in iniquitie, and inp mother conceined me in Ame, which I have Ance multiplied by nip bally transgressions, and therefor have I deserved thy full displeasure, with pames cternall for my res ivarde. Neuertheless I appeale to thy most gratious mercie, D sweete Saujour, besæching thee not to enter into judgement with thy ferwant, for there is no fielh found righteous in thy light. 5 If thou thousvell bende thy felfe scuerelie toobserve our iniquities, DLDRD, who thould

should bee able to abide the force of thy most instead desinitive sensitive tence? For thou art her in whose presence the verie heavens are desiled: howe then should man appeare cleans and without spot that is made of rebellious mould, or how should he appeare institut that is borne of a sinfull woman?

but be thou, good Lozde, but o mee a most special comfozeter, that although I bee alreadie laide very low, yet I may not bee betterlie brought to ruine: turne awaie the bitter scourge of thy wel worthe vengeance, least perish in the charpe execution of thy described punishment, and so that bee losse which thou diddest make



of an offender that transgresseth not of set purpose, but onelie those row the impersection of his fraile nature, and want of thy most gra tious godnesse.

Thave broken thy statutes the aproude rebell, I have continened thy preceptes like an one prostable scruaint. I have viociated thy will like a disobedient childe. Thave brought foorth ill fruite like a naughty tree, I have wandered from thy fold like a lost sheepe, I have bisobeied the god pleasure of my moste sweete and souing God, like a most wicked and wretched creature.

to Deale not with mee, D Lozd, according but my deferts

but thy kindnesse, not having respect onto severe instice, but renbering inercies that I may sive
longer to amende my misorbes,
and other by mine example may
endenour to doe the like, and so
thy moste holis name may bee
magnished both in them and mee,
with right worthis commendation.

ny charge, I heartine belæche thæ, wherein binwitting, binwilling, or binduiledite I have prosubed thy full anger: but forget the follies of my forepassed yers, when I was young and rathe by course of kinde, when stime is accounted but a place, and but berie



verie finall regarce is had buto the waies.

great mercie from my fecrete Annes, whereofthere is none pauie but thou abouche, that Attelt on high, and fearthelt the painities of each mans heart below in the earth, to indge enerie one in his owne denife, and repaie them according but o their inventions, bewraping their Althinesse but the worlde, that erst late secret in couert.

13 D Lorde, for the names lake, let no cultome of linning take hold bean me, nor let me newer take pleasure in dwing with kednesse, sor the one were harde

to

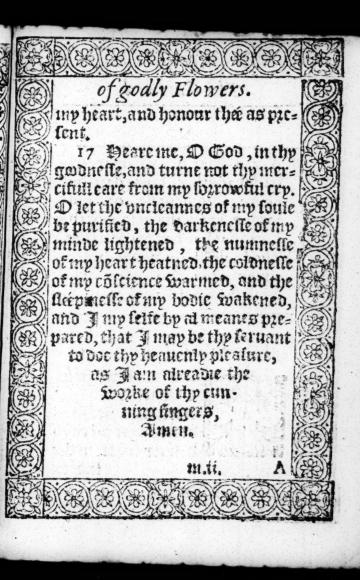
to be eschewed without thy special helpe, and the other is a manifest signe of the want of grace: but bee thou alwaies my succour. D thou the God of my strength, and fortitude.

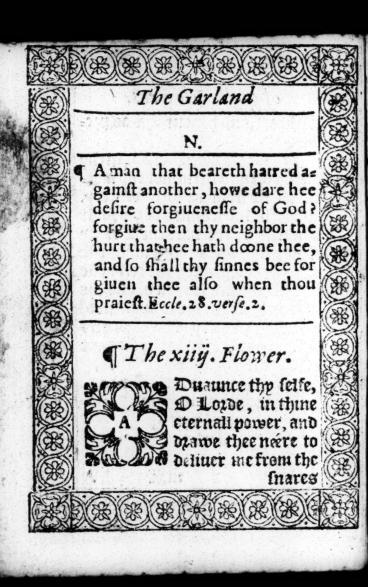
whozing after frange thinges, whilst we seeke after thee: as for thee, thou art within by if wee will be within thee, we nede not to learth thee far off, for thou art with by in our faith, untill suche time as we deserve through thee that thou maiest bee with vy in personall apperance, which thing grant Lord that I may behold.

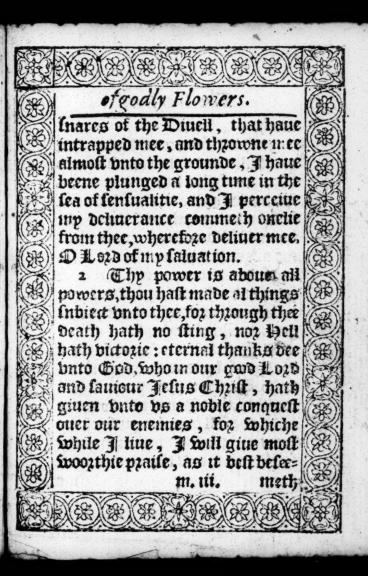
thine holie Apollie, that Chall M.i. through

through faith both dwell within our hearts. For why? Christ is within our faith, the faith within our numbe, the minde within our hart, the heart within our breakt: but clenfe thou them all most gratious God, that my body may be made a meete temple and an bus desiled habitation, for thee to dwell in.

after thine owne image, conforme me therefore my God, most likelie with the simulature, in all vertue and holmesse, in desire of peace, in contemplation of vertie, in love of charitie: let mee evermore retaine thee in my memorie, carrie thee in my conscience, hold thee in my







meth.

carefullye but othe course of my life, and holde fast my heart alsocates in thy seare, that I be not sounte bruntiful benefites: increase in the continue in thy commandementes, erecte a feruent faith and assured hope of thy promises, and mercie within the tensor intrails of my brest.

4 Sprincle my heart with a deedge of thy tender compassion, and suholesome precepts mingled togither, that I may not wander aside, nor fall into the gulfe of thy wrath, but that thy fassour may sustaine me, and thy love may lift

1116

me by, bringing my feete into thy romth of reat, where I map not chuse but walk in the waies and fulfill thy godly heafts.

5 D, how happy were I, if I might never hereafter in thought word, nor vecd, commit the thing that shoulde displease thy dinine Maiestie. That life is the longing of my foute, & the substance of my with, and the effecte of my delire, my hart much coneteth to fee that bleffed time, and impiones then should be such as no mortall tong can tell.

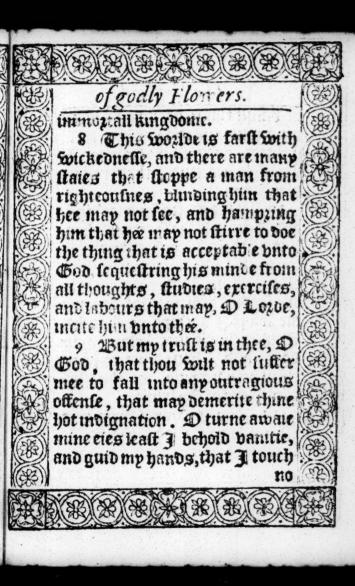
6 Eruly to know thec, with the Sonne, and the holie Ghoft. is the true perfection of eternall life, the ende of blissalnesse, the

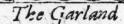
m.m.



fumme of all delights: the cie hath free, no eare hath heard, not hath it pearled but the depth of anie mans buderstanding, to balew the inestimable charitie, delectation, and pleasures of the same selicitie, when hee shall behold the maielty of God face to face.

I have repoted this hope in my bosome, a my heart danceth within my break for rose thereof, and I doe assure my leife, through saith in thee, that these eyes wherewith I reade these lines, shall see that glorie, and this self superewith I am cloaked in corruption, and meashed in mortalitie, shall been member of that





no bituit thing, lift by my minde but contemplation of heavenice fightes, and pull me from terreitrial cognations, that are but transitory.

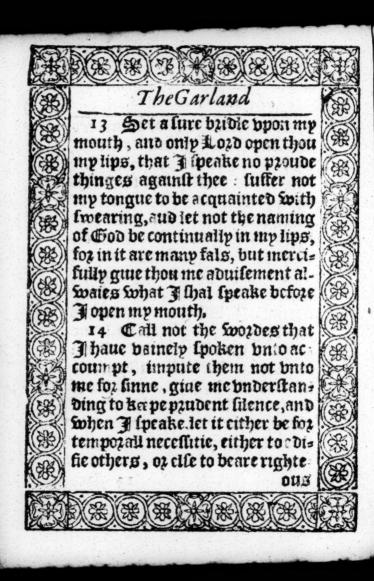
no I have praced for one thing, and I request the same most har time, that then wouldest preserve my pouth from slatterers, & mine old age from slanderers, for the one fort of them woulde denoure me before I am ripe, & the other woulde burie mee before I am dead, and I have alwaies hated them both otterie, for that they are haters of thy truth.

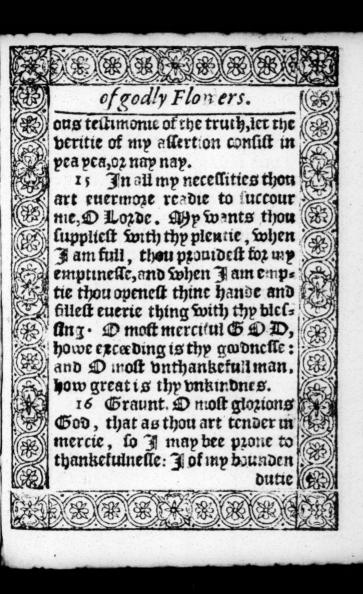
D my louing God, the blessed bewe of thy divine and incomparable

rable wildome, which is alwaics relident about thy heavenly feat, that I mape knowe my felfe throughlie, and honour the worthile, confidering the frame of mine owne infirmitie, and that there is no godnesse but it descendeth from thee that art aboue.

not frowards inclination of my nature, I fall into anie wicked and bagodiy imaginations, leave mee not, god Lorde, but o them: acquite me from the disordinate lustes of the bodie, let no destre of bucleannesse take holde byon me, and give me not over buto an buthamesalt, impious, and obstinate minde.

13 Set

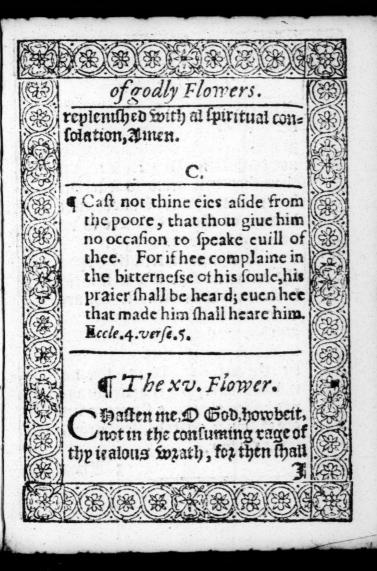




The Garland

ouctie for that which I receive of thy most free liberalitie: That imagremember howe that thou dealest well with none of vs in respect of our desertes, but onche art pitiful, and takest compassion by on by hicause thou art gratious, and thy mercie endureth sor ever.

Lorde, here stande I vile wretche before the throne of thy dreade presence, hoping that I shall be chearde, not in the faint, nesse of my faith, but in the power of thy premises. D weigh my weakenesse, and grant my decline, as thou knowest most meet for mee, then can I wante no wealth, and in conscience shall be revenished





I beterly periff, but temper I belæch thæ, thy furie with compation, to the redrelle of my life, not confusion of my soule: for if thou shouldest deale so severelie with sinners, alas, what shoulde become of them, for there is no sell righteous in thy sight?

the auncient loze of our finnes, howe that biwittinglie we are conceived and bozne in iniquitie, and bee thou readic to applie the most wholsome faine of thy mercie, the oneite remedie of Adams infected frute, whereby our weakened bones are made strong, a we are effones erected into thy gratious favour.

3 Thou 12

Thou halt laide thine heauie displeasure byon me, which I knowe wel my wickednesse hath deserved, namelie, as Infull life, a carelesse conscience, a negligent calling byon thee for grace, and thou halt opened mine eies that I might beholde my miserie, and howe far I am caried from thee, that art the bark of my hope, and the port of my salvation.

4 Potwithstanding thy rods, and thy stanes, D Lozd, where-with thou hast beaten mee, have brought mee exceeding comfort: thy correction is full of compassion, and in the midst of the mile-ries which deserved ie thou hear pest boon our heads, thou groat was



nest at our greefes, and art sozie fozour assistions, and callest to mind thy most mild mercies-

the most heartie thankes for thy continual louing kindnesse: and loe, now I drawenere but the for succour, hoping to finds thine accustomed godnesse, receive me Lorde, buder the protection of thy merciful wings, defende me that am thy sillie one, keeps mee for I am thy servaunt, and preserve me as the apple of an eie.

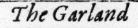
beholde thou God of my power, I humblie offer have befoze thy maichtie, a lwest fincling lacrifice, wherein thou molte delightest, a contrite conscience, a weaned

weaned will, an humble heart, a mated minde, peciloing eies, a cumbred carealle, and a fighing foule, refuse them not, D Lorde, for they appeals but the fauing seat of thy inercy.

the earnest fute of a prostrate sinner, turne not thine eies from seeing his woe, nor thine eares from
hearing his complaint, for I
come but other in heate of heart,
and feruencie of faith, refuse mee
not, D Lorde, for thy promises
sake, and for the honour of thy
hose name, whereon enermore I
botake hold.

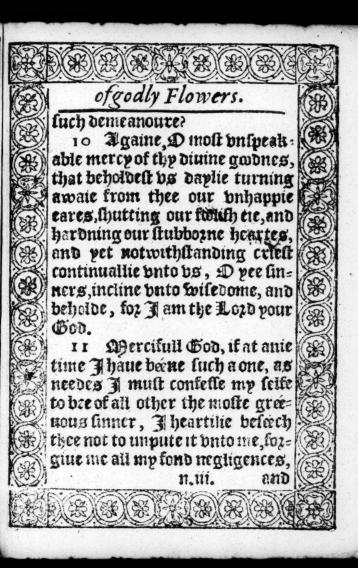
8 Lorde, thou hast concluded the effecte of true worthipping

n.ii. God G



God in two pointes, that is to wit, in faithfull feare, and love all lone of thee: grannt that I may imprace them both in heart, and followe them in living, and expresse them in connectation, that thou maies bee glorised in mee, and I through thee may into evertasting felicitie.

9 D god God, what vile wicz kednesse, and bedlem beastlinesse is that, when as most sithie dust and ashes dispaintly to hearken but thee that dids create all the worlde, runneth from thee when thou dwest call, and stoppeth his cares when shou dwst speake but to him? what pestilent plagues. What due damnation secrueth

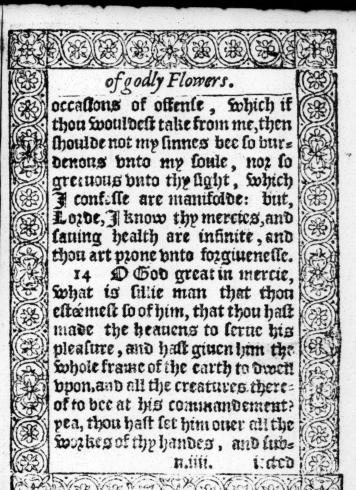




and groffe ignozances, which I have left budone, let them come no moze into thy remembraunce, nor appeare in thy light to bee obsicted against me.

it might please these to draw me a direct line in thy lawes that I might go right, and to leade mee in the light of thy trueth that I might not trippe, and to holde me by the hande that I mighte not slide, and to staic mee by that I might not fall, but especiallie if thou wouldest take me but thee, that whereas thou art, I might be ever there also.

13 I have maruelloussie offended thee, and there are many occasions

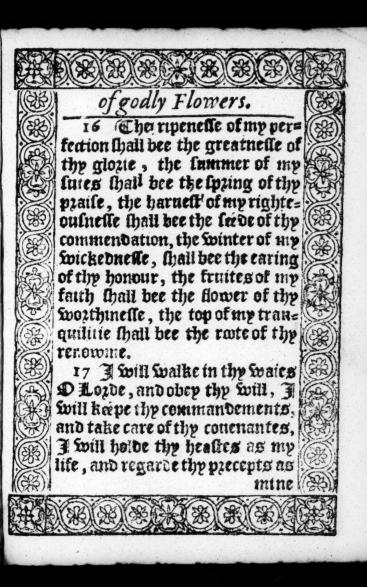


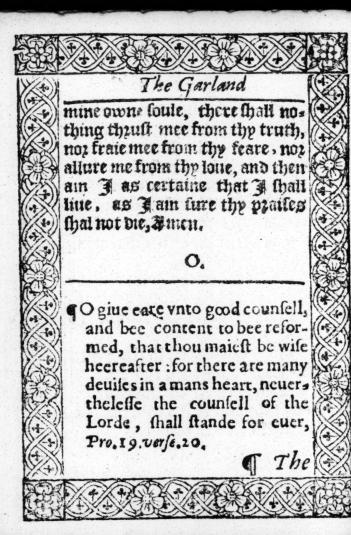


both the rough bealts of the field, and the feathered fowles of the aire, and the slimie filhes of the fea.

bnto thei, my Lozde and maker, for that thou haste created mee one of these thy reasonable creatures, even a man whome thou hast framed bnto thy most semelies smilitude. Frame also within mee a thankefull heart to thinks bypon this unspeakeable goodnesse, and give praises bnto my mouthe that I may bee alswaies telling thy erceding mericies to them that shall bee borne hereafter.

16 The





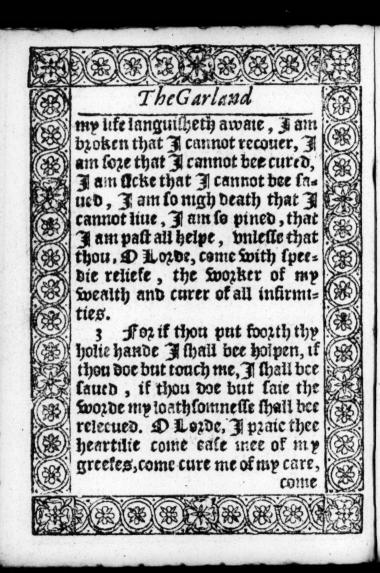


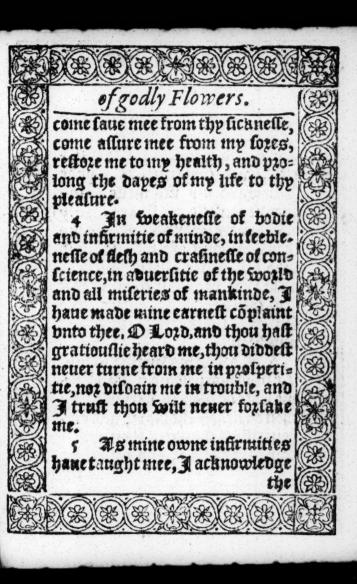
The xvi. Flower.

Loade, thou Faither and GDD of invite, F beläche the for thy Sonne Chailts sake, bende

downs thine eies of compassion by on meethat am thine humble feruaunt, but at this present wosfulic oppressed with carefull incombrances of sinne, so that I want power to lift by my hands, and with my tongue I am not able to expresse the forces that I sustaine.

2 I am deepely wounded that my





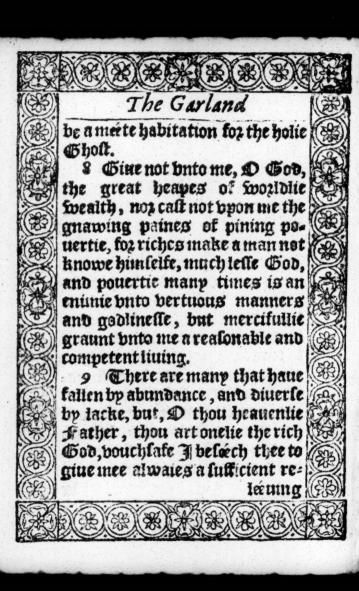
The Garland

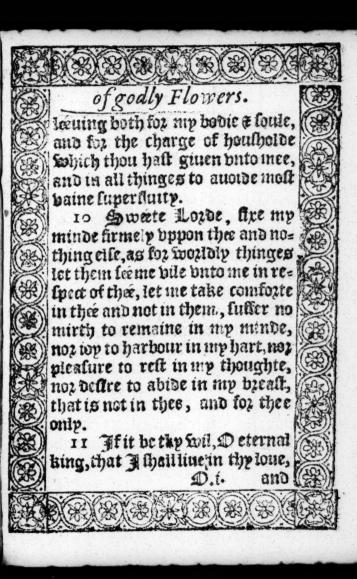
the horrible corruption of my nature, and with humblenesse of heart, and sorrowfulnesse of their rite, and contrition of mynde. I bewaile my kithinesse, and spenite confesse my sinkinesse, and offenses are wonderfull, and my transgressions are infinite, and my transgressions are infinite, and who can recite all the wicked nesse that hee hath committed: For they be infinite, even as the sandes of the sea that cannot bee numbers.

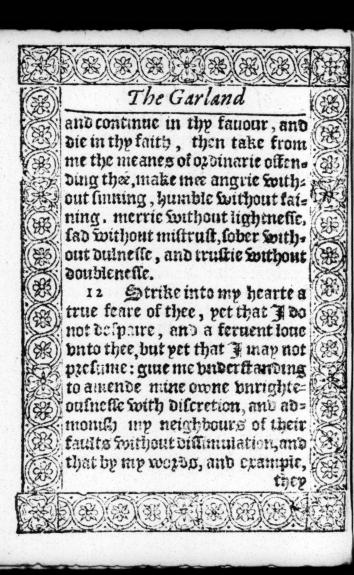
6 Lorde this worlde is subiest but o maruellous mutabilitie,
the state of man is variable, for
thou enrichest the pwie, and eikpowerishest the rich, then pullest
bowne the lostie, and raisest up
the

the bale, yet grant buto mee, that I may with all makenede of mind be well contented with the calling whereauto thou half alotted me, and yelde buto thee most dutifull thanks therefore.

with vaine pompes and titles, and some doe mode so, the milerable mucke of this worlde, some ioy in costly iewels and pretious shones, and repose their pleasure in cups of silver and golde: But grant mee, D God, the inestimative treasures of thy grace, and the safetie of mine owne iewell which is my soule, and through thee to posselle the bestell of my bodie in honour and holmesle, to be







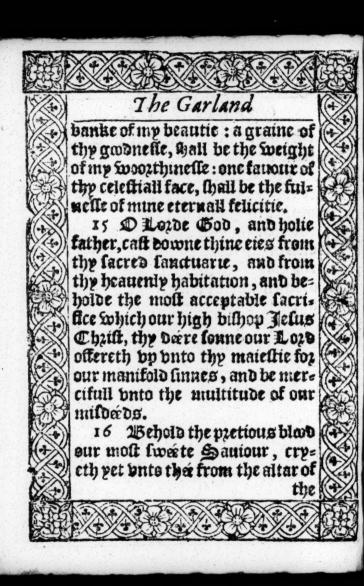


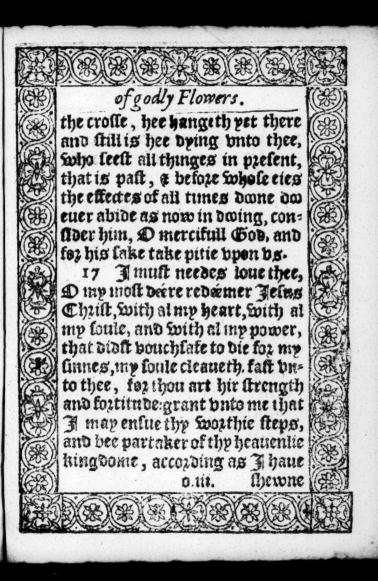
they may take a patterne of doc-

trine and hung.

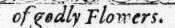
trade of well pleasing thee, that my life may be conformable but o thy worthy will, reneale but o the eies of my soule by inspiration of thy holy spirit, some sight or take of thy heavenly isies, that I may be carried with delight to accomplish that which is pleasant but o thee, and prostable for mine owne, seife.

be the sea of my faluation: a sparate of thy some, shall bee the same of my faith: a mote of thy mercic, shall be the heape of my health: a same of thy sighte, shall bee the oil. hanke





The Garland. thewne mp lighinges buto thee, and put my whole trust in thee. that art the postion of mine inberitance, Amen. N. Naked as we came foorth of our mothers wombe: Iob. I. verfe. 2 I euen so goe wee hence againe, & carie nothing awaie with vs of al our labor, I.Tim. 6. verf.7. Confider this wonderful work of God, and howe that no man can make the thing straighte which he maketh ftraight, Eccl. 17. verfe. 14. *The



* The xvij Flower.

oer heaven may bring me cofort, but thou D lord of eternall glory, that art the help

of mas health, and surgeon of his soule, thou arihest and healest, thou bringest a man nigh but death, and anon restocest him to life againe, to the intent hee may knowe his owne weakenesse, and imbecilitie, and cleaue the more structee but o thy strength and bertue.

o.itii, 2 Gra=

The Garland

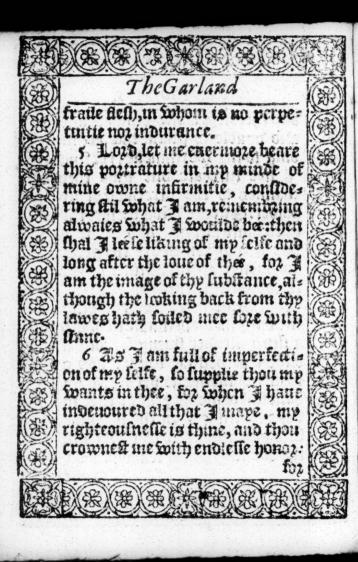
Dratious Lozde, as thou diddelt once maruelloully frame and nourth mee within my mothers wombe, and broughtest me out thereof sounds in all partes, without imperfection: so I most humble beseiche the to continue thy louing favour towardes mee, a to keepe me in all dangers, and to preserve mee in all perils, and to deliver mee from all evill, even as hitherto thou hast done of thy fatherly and during godnesse, for which. I am evermore bounden to serve, honour, and obey the.

3 And therefore, D God, J extell thy facred name. And notwithstanding that Jam a miserable man, and a wretched sinner

and

and therefore moste unmate and also unable to praise the according to thy worthiness, yet will not surcease but give thee thankes to the uttermost of my power. Surely I wil declare thy justice and mercie, and while I live I will remember thy great goodnesse, and at no time forget thy bountiful benefits.

4 Asforman, he is nothing else but a shewe of Ample sed, and a slip of sender strength, and a bubble of boding broth, and a branch of fading slowers, and an handfull of godly grasse, that to daye sourcheth in the pleasant steld, and to morrow is stong into the burning sire, a frame of most



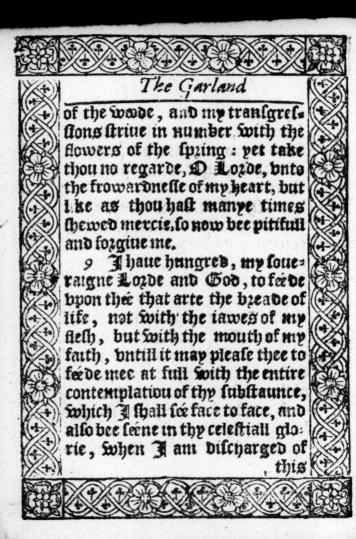
of godly Flowers.

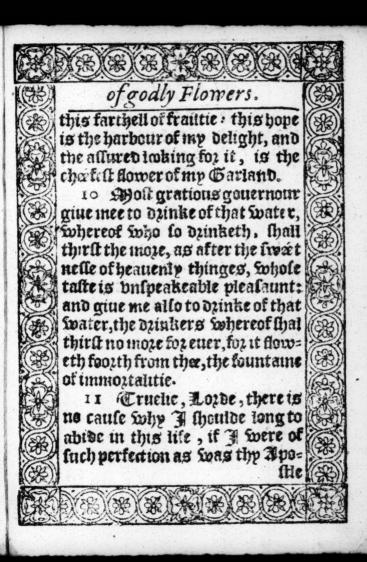
for that which proceedeth onelie from thee, and is fo title agreeable buto my corrupt nature, that it is rather quight alas repugnant

thereunto.

7 Mp finnes, D Lorde, lie fouth in plentie before my face, 4 can turne no way but they ouer= takeine, I woulde faine intreate the to parbon them, and 3 bare not brawe nere thee for dreade of them: confider my necessitie most mightie God, and beliver me, and graunt melt grationale buto thy Anfull servaunt the participation of the most glezious maietre.

what though mp Annes be as the lands of the fea, and my wickednes furmount the leaves







Me Paule , I Choulde perceine the wickednelle of this worlde, and the glorie of thy kingbome, and with earnestlie as he bid, to be dissolved from this bodie, and to bee with Chaift, whereas hee reigneth in eternity.

12 D Lozde, thou knowest mp heartie destre is alwaies to ferue that, and evermoze to abide in thy love and favour : grant butto mee of thy grations gwoneffe, that I maplice in thy lawe, and run in thy rule, and walke in thy way, and die in thy faith, and that I map be cleerely delinered of the bondage offin, and bee wholp out of dread of death and damnation.

13 Execute these things bp=

of godly Flowers.

on me, D my most sowing God, and as it shall seeme best binto thy pleasure, and most sixting for my soule, abridge the baies of this pilgrimage, and commense the terms of my true life, call mee from this claic, and cloth mee in the weede of everlating wealth, where thou art restdent with thy saints in eternall glory.

14 Lozde, if it so bee, that the destruction day of all slesh bee at hand, as it is hartily hoped: then have we great cause to yaid thee most humble thankes for short ning the time of our trouble, and taking awaie the occasions of offending, that thine elect may possible destructions.

fesse



felle the longer fruit of their toies and poils by the sums of a shorter account.

thall that same be, when we shall behold with our eies those things which we have often recorded in our hearts, and heare with our eies which wee have read with our eies, and field with our fence that which wee have manifoldize conceived in our mindes, but all as it were in a cloud, or beile, but then to cnicie them in expresse, and perfect kinde.

16 Mortifie the man of finne, I praise ther good Lords, which reigneth within my mortal bodie, that alwaies revelleth againste

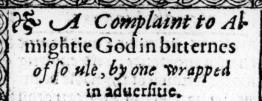
my

of godly Flowers.

my spirit, depressing mee downe eners in ignorance, and enuising me the fruition of thy noble beautie: let no feare of any corporall death determention it is most hear uenty feeling of such a ghostly coetemplation:

17 If once the fulnesse of this effect were brought but o wished end, we should not not with such destre to make sute for our sinness for in thy kingdome, D most pure God, there dwelleth no wicked, nesse nor insirmitie, but ech twag is busse in singing thy praise, all sand and honour be but thee, D most mightie God, for cuer and ever, world without end. Amen.

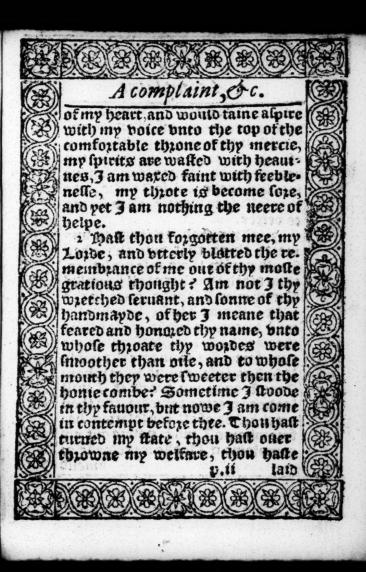
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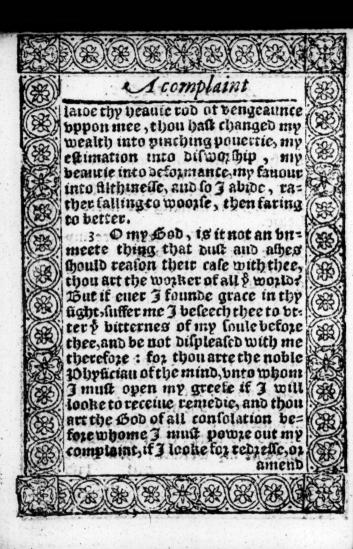




Hou art my Creator, for thou art my God for I doo honour thee, O Lord Hod of hones, Hew

buto me thy faning health in the mids of the advertities, afflutions and troubles that have overtaken me, and save sore hand boon me, that they have well nigh weared mee to the death, consumed my slesh to the bones, and brought mee almost to better destruction; for whill I am oppieded with week, and crie buto thee from the depth

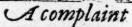




to almighty God, &c.

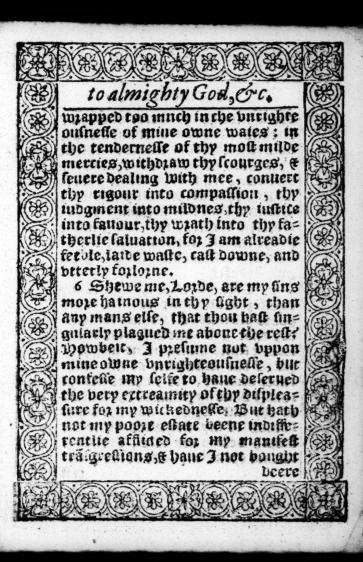
amendment, for where there is no ficknesse, there needeth no medicine, and he that is not in distresse both no neede of comfort to reliche his carefull heart. But, Lord, thou knowes my wantes, and there is none that can or will helpt me, but thou only.

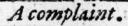
A Klake mee to biderstande what is the cause that thou punishest me so sope ? Why is thy heasuic hands so grecuous laide by on me? Why am I so instead to affice ted, either contrarie to that I was woont, or otherwise than modes of the common multitude, that have beris small, or no sense at at of thee? Is it for the reward of mine owne wickednesse, or does thou lay the burthen of some other mans bunes by on my backe, and plaguest mee for the offenses that other have comuted, as thou hast theat p.iii. ned



neo to do vato the third and fourth generation of them that hate thee, and keepe not thy comandements? I would it might please thee to remeale that point of thy secret indge ment but o mee, it should be parte but o mee of a bountiful benefite and a great ease but o my carefull conscience, and a refreshing but o my mated mind.

by thy worthis words, if the father eate lower grapes, the childrens teeth hall not be set on edge, thou has long since determined to take awaie that by words from out the house of Israell, for eneric man bencesooth, saichthon, thall beare the price of his owne, transgress: ons: and as thou art a righteous God, charge me not with the guilt of predecesors, nor with the transgressions of posteriste, for I am wrapped





beere enough my ferrer offenses? Are they al pute & without fin that flow in golde, that walke in filkes, that feede on deinties, that fleepe on downe, that abounde in possessions, that keepe company with Princes, that live in pompe and al worldie wealth, and am I made poope, abied, contemtible, for same, and cast awaie, because I am only sinfull?

Thene thee. O Lord, into my comfort, make halte to succour my poore diffressed estate, and remember that I am but slesh and bloud: set not thine omnipotent might against the instrmitte of my miserable moulde, for I acknowledge that I have aggravated the fruites of thy instruction of the dathe deedes of my neglected dutie lie foorth before my sace, so that I cannot excuse my selfe of the grea-

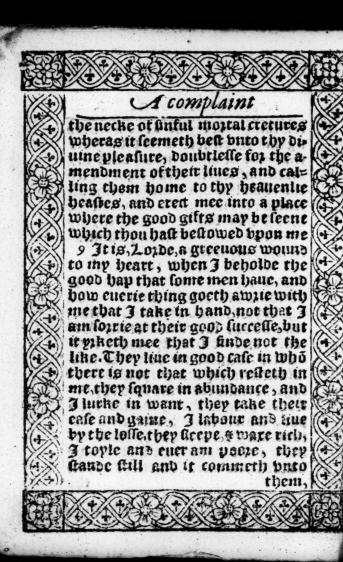
test

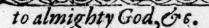
to almighty God, &c.

tell finne that canne be committed against thee there is no punishmet that may be made match buto my malitionfres, it is too light which thou half law byon me for mine of. fenfeg, for in truth 3 arknowledge that I have beferned death for my demetits, and enerlating damina

tion for my mildeeds.

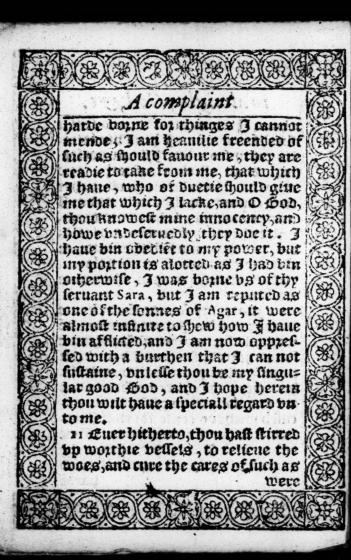
8 Weigh pet my forrowes, O God, for I call buto thee from the bottome of a bioken beart, and a fighing soule, and a toimeted mind, cease off the sowernesse of thy pre= tense, and mollific thy moode into mercie, convert my povertie into fufficiencie, my contempt into some regarde: take from me this thy de= ferried plague that I cannot profe per, which some cerme cuill for tune.but I finde to be thy most inst indgement, which with an heavie bande thou laied fometime bovon the





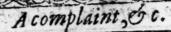
them, I tunne after it, and fill it flieth from mee: I have bin fairelie promised, but I see no performance at all that ensueth, and
they that should be me good, either
they cannot, or they will not, or I
come to rathe or to late but them,
and either they feed me with shale,
and another ensieth the fruite, or
else they put me off with belaies,
and, O Lord, I perish in the meane
season.

to Note, my sweete God, howe bucourteouslie I have been dealte withall, for my friendship I have found hatred, such as I have been principalisto procuve them relecte, have been the chiefe causers to cast me out of my turing. I have bin arcused without cause so, that I neque meant. I am supposed to bee other then Jam, I am hit in the teeth with other means faults, and harde



to almighty God, &c.

were wrapped madnerure, & half thou raised none to belpe mee, O Lord: Surelie, I do constantlie be= leene that thou wilt not leane mee bnlocked to although at this prefent I see almost no signe of succour, and the wellpringes of my bloud be wared drie towards mee. and thou half multiplied the numberofmy kinnelfolkes aboue my friendes, and Cender bee the twine wheren the flay of my fimple lining dependeth . Suffer them not to want. I befeech thee, that have friendlie looked boon my venurie, fand thou good father buto them that baue dealt with mee as their naturall child, let not their barnes be the emptier, not their bacaes the lighter nor their houses the de-Colater noz their harts the beauter. not their heires the pooter, when it hall please thee, then have mee



also in rem embrance, as Istande not in doubt of thy grations' good . nesse. Lorde, let my hope take effect, as the tooking for that daie hitherto, bath bin cheefe cause of the lengthning of this my line gring lothed life.

FIN IS.





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Cumprovidegio Regin Marifiath